

# Franciscan Herald and FORUM

## *In This Issue*

GOD'S WAY

ST. FRANCIS AND THE EUCHARIST  
CHRIST IN THE FRANCISCAN ORDER

THIS IS THE SPIRIT

INTEGRITY IN BUSINESS

MOST REV. FR. BEDE HESS

FOR THE GLORY OF GOD

TERTIARY ACTION

BOOKS

ITEMS OF INTEREST

VOL. XXXII

NO. 10

OCTOBER 1, 1953



# Franciscan Herald and FORUM

Published monthly at 5045 S. Laflin St.  
Chicago 9, Ill., U.S.A., Tel. YARds 7-2100

Price 20 cents a copy, \$2.00 a year

Entered as second class matter March  
23, 1940, at the Post Office at Chicago,  
Illinois, under Act of March 3, 1879.  
Acceptance for mailing at special rate  
of postage provided for in section  
1103, Act of October 3, 1917, author-  
ized April 1, 1934.

**Your subscription:** The term of your  
subscription is noted on the wrapper  
of your Forum. Thus 56 DE would  
mean that your subscription expires  
with the issue of December 1956.

**Your receipt for subscription** is  
advancement of the expiration date  
on the wrapper of your Forum.

The markings P or PC in your sub-  
scription key indicate a subscription  
prepaid for you. Sending such prepaid  
copies to prospective subscribers is  
the only means we use to secure  
subscribers.

**Editorial Policy:** Our magazine is a  
Forum. Signed articles and items do  
not always express the opinion of the  
Editor. Literary contributions to the  
Forum are strictly on a gratuitous basis.

For your convenience address all  
communications to: The Forum, 5045  
S. Laflin St., Chicago 9, Ill.

## OFFICERS OF "The Third Order of St. Francis in North America"

**Bishop Protector NCWC:** Most Rev.  
Richard J. Cushing, D.D., Archbishop of  
Boston.

**Directive Board:** The Very Rev. Fr. Pro-  
vincials.

**Executive Board:** Fr. Adolph Bernholz  
O.F.M.C. chairman; Fr. Conrad Polzer  
O.F.M. Cap. vice chairman; Fr. John Mc-  
Guirk T.O.R. counselor; Fr. Philip Mar-  
quard O.F.M. secretary; Wm. E. Corcoran,  
consultor treasurer; Leo Leddy, consultor.

**Provincial Headquarters:** The Rev. Fr.  
Commissaries (1) Franciscan Friary, Pul-  
aski, Wis. (O.F.M.); (2) 310 E. 24th Street,  
New York 10, N. Y. (O.F.M.); (3) 1615  
Vine St., Cincinnati 10, (O.F.M.); (4) 174  
Ramsey St., Paterson, N. J. (O.F.M.);  
5045 S. Laflin St., Chicago 9, Ill. (O.F.M.);  
(6) 133 Golden Gate Ave., San Francisco  
2, Calif. (O.F.M.); (7) 1400 Quincy St.  
N. E., Washington 17, D. C. (O.F.M.);  
(8) Box 608, Lemont, Ill. (O.F.M.); (9)  
220 37th St., Pittsburgh 1, Pa. (O.F.M.  
Cap.); (10) 1927 N. Fourth St., Milwaukee  
12, Wis. (O.F.M. Cap.); (11) 754 Gunhill  
Road, Bronx, New York, N. Y. (O.F.M.  
Cap.); (12) 806 Eleventh St., Altoona, Pa.  
(T.O.R.); (13) Third Order Villa, Garri-  
son, N. Y. (O.F.M. Cap.); (14) St. Mary's  
Seminary, Crystal Lake, Ill. (O.F.M.C.);  
(15) Tekakwitha Friary, R. 1, Fonda, N. Y.  
(O.F.M.C.); (16) 461 Richmond St. N.W.,  
Grand Rapids 4, Mich. (O.F.M.C.); (17) St.  
Francis College, Loretto, Pa. (T.O.R.);  
(18) Knickerbocker Road, Roebing, N. J.  
(O.F.M.); (19) 232 S. Home Ave., Avalon,  
Pittsburgh 2, Pa. (O.F.M.); (20a) Silver-  
side Rd., R. 3, Wilmington, Del. (O.F.M.  
Cap.); (20b) 1541 Golden Gate Ave., Los  
Angeles, Calif. (O.F.M. Cap.); (21) 815 S.  
Second St., Steelton, Pa. (O.F.M.); (22)  
212 Lafayette St., Newark, N. J. (T.O.R.);  
(23) 700 S. Ann St., Baltimore 31, Md.  
(O.F.M.C.); (24a) 2080 W. Dorchester St.,  
Montreal, Canada (O.F.M.); (24b) 2010 W.  
Dorchester St., Montreal, Canada  
(O.F.M.); (25) St. Casimir's Friary, Ken-  
nebunkport, Me. (O.F.M.); (26) 460-8 E  
Avenue, Limoilou, P. Q., Can. (O.F.M.  
Cap.); (27) 838 Kings Highway, Bridge-  
port, Conn. (O.F.M.); (28) Regina Mi-  
norum Monastery, 2107 McIntyre St.,  
Regina, Sask., Can. (O.F.M.); (29) Im-  
Heart of Mary Friary, Sybertsville, Pa.  
(O.F.M.).

**Executive Secretariat:** 8140 Spring Mill  
Road, Indianapolis 20, Ind.

**Executive Treasurer:** Wm. E. Corcoran,  
825 Academy Ave., Cincinnati 5, Ohio.



# Franciscan Herald and FORUM

Applying Christianity in the Spirit of St. Francis

Organ for the various Orders and Congregations of St. Francis  
Official Organ of the Third Order of St. Francis in North America

Mark Hegener O.F.M., Manager

James Meyer O.F.M., Editor

Albert Nimeth O.F.M., Associate

---

VOL. XXXI

OCTOBER 1, 1953

No. 10

---

## God's Way

IN SO MANY WAYS GOD STILL CON-  
founds the wise in their own conceits and  
achieves his purposes not through the  
wise and through human prowess but  
through the humble. Two striking ex-  
amples of God's ways happened in the  
first quarter of the thirteenth century  
and they have left their impress on the  
world down to our day, still recording  
their successes where human wisdom is  
bankrupt.

Two men came upon a turbulent world  
in those days—St. Dominic and St.  
Francis. Their names have been linked  
together ever since. So have the Rosary  
of the one and utter poverty of the other  
—if we may reduce thus simply to sym-  
bols the dominant force in the life of two  
men whose impact on the world after all  
rested solely with the grace of God.

Of St. Dominic we are told that the  
Blessed Mother herself revealed to him  
the power and the contents of the Rosary.  
True enough, the final form and contents  
given to the Rosary were a gradual de-  
velopment of the five centuries which  
followed St. Dominic's day, but from the  
first Mary was the main thought of it,

and the mysteries of the Incarnation and  
Redemption were honored with it, chan-  
neling faith and grace to a world doomed  
to perish in its own misery where it lacks  
the light and power of God.

St. Dominic's day and work were sadly  
in need of that light and power. There  
was a heresy afoot that was more like  
our modern nihilistic trends, involving a  
total subversion of all existing order, in-  
tellectual as well as moral and religious.  
What price wisdom and learning, when  
fundamental terms are deprived of their  
concepts and existence itself is reduced  
to the merely subjective and imaginary?  
Argument is vain in the presence of such  
mental aberration. God and his Spirit  
must hover over the shifting volatile wa-  
ters of such mental chaos before order  
of any kind is thinkable.

It is God's sweet way that as a lovable  
Child came among us to be our redeemer  
and savior, so a lovable Maiden was ap-  
pointed from all eternity to usher him in,  
both to the world at large and to the  
hearts of men individually. Mary and  
the Rosary did their work in St. Domi-  
nic's revolutionary day. Mary and the



Rosary did their work signally when Islam threatened to engulf Christendom at Lepanto in 1571 and at Temesvar-Corcyra in the 1700's.

Does it not seem Providential that Mary and the Rosary are getting such emphasis in our day through Lourdes, La Salette and Fatima, when we are faced with a new tidal wave of barbaric unbelief, not at our geographic frontiers, but in the very midst of us, all about us, in every medium of communication, openly and in disguise? Who is to bring order out of that chaos? Especially when the best calculated efforts to uncover the slimy tendrils of the hydra-headed monster are met with invective, ridicule and venomous repression on the part of so many whose very existence is at stake along with the fundamental principles for which avowedly they stand?

Indeed it will take grace and therefore prayer to exorcise that Evil Spirit. Human wisdom and learning, much more human power, may look for poor shrift at the hands of such a foe. It is significant that his devilish cunning has devised means to attack the very mind and personality of his victims, making them say and do what never in their right senses would they want to say or do.

Divine grace is a more effective brain-washer than the Foe's aping hit-or-miss pressure technique. What, in fine, does the Foe know of the soul's mechanism? He has not made it. He cannot get inside of it. He can only attack it from without. And he has to use means such that you would think, proud spirit that he is, he would be ashamed of, they are so gross and sordid, so unfair and indecent.

God's ways are radically different. They are the way of a Child and his maiden Mother, a Father's way, the way of the Spirit penetrating the innermost of the spirit which came forth from that Spirit. Grace purifies and heals and instills new life wherever it touches. Sweetly it works, and the more abundantly it as-

serts itself, the more readily, of his own accord, with no loss of self-command and dignity, does man fall in with its promptings. He and the world about him welcome the new man that comes forth from the dregs of the old man that he was.

Nor is his Maker and Moulder ashamed of him. He makes him his child and heir, with legions upon legions like him, except that each in its own way reflects the wondrous spirit and freedom of the Father whose image he is and of which image in turn he need not be ashamed. He is a person!

Of course, you have to grow little to be as big and as happy as that. "Unless you become as little children. . . ." It takes a child to be on terms with the Child and find a place in the care of the Mother. The very language of the prayer we address to the Mother of Divine Grace may well indeed have as little as possible of our grand self in it and as much as possible of the babbling child, especially if the language is borrowed from God's adoring angels and saints—as is the case in the Rosary.

Certainly we must, in contrast with the wisdom of the world, have a lot of God and his love in both our prayer and our life, with as little as ever possible of the world and its pride and pleasure and possession to fill up the desires of our heart. The world, and the mania which so readily goes with it, must be displaced in the soul, making way for poverty like that of the little Man of Assisi.

That poverty must not be identified with lack and void. Nobody was ever wealthier than Francis proved to be the day he made himself destitute of self and selfish indulgences in order to leave room for nothing in his life but the love of God and of man, the image of God. After that he had true wealth, for God in him made for his welfare and that of his neighbors.

It is not without significance that the  
(Turn to p. 307, col 2 below)



# St. Francis and the Eucharist

How a Life  
Was Keynoted

By Albert Nimeth  
O.F.M.

RELIGION WITHOUT A SACRIFICE IS A freak. It is a creation in which there is something lacking. It is like a body without a heart.

The point we have to understand is that the worship of God is not a matter of personal choice. God has a right to indicate the manner in which he is to be worshiped. Once he has done so, whether by our nature or his express word, we are no longer at liberty to worship in our own way.

Now, trace the history of God's dealing with the human race, and you discover that in the manner of worship which God has set down, sacrifice has always played an important role. Whenever enlightened man worshiped God, sacrifice was always in evidence; for rational nature as well as the positive law of God call for sacrifice in the liturgical sense.

## *The Enduring Sacrifice*

The early sacrifices foreshadowed the perfect sacrifice of Calvary. It is on Calvary that we find the supreme act of love and worship. Among the events which have occurred in the course of human history, the sacrifice of Calvary is unique. Right from the start it is important that we get the proper attitude toward the sacrifice of Calvary. As Bishop Sheen puts it:

"The Sacrifice of Calvary is not something past, like the signing of the Declaration of Independence; it is an abiding drama on which the curtain has not yet rung down. Let it not be believed that it happened a long time ago and therefore no more concerns us than anything else in the past. Calvary belongs to all times and to all places. We shall find Calvary renewed, reenacted, represented in the Mass. Calvary is one with the Mass and the Mass is one with Calvary, for in both there is the same priest and the same victim."

The sacrifice of the New Law is the Mass. The sacrifice of Calvary is perpetuated on the altar, so that God may receive new glory as the members of the Mystical Body unite in offering the sacrifice of his Son, while the merits of Christ are applied through the Mass to the individual soul.

Knowing that the sacrifice of the Mass is the heart-beat of Catholic worship, we may not be surprised to learn that the most Catholic saints, St. Francis, practiced exceptional devotion to the Mass. Of this devotion Thomas of Celano writes:

"Every fiber of the heart of St. Francis was aglow with love for the sacrament of the Body of Christ. With exceedingly great admiration he marveled at the loving condescension and the condescending love of our Lord. He considered it an unpardonable negligence not to attend Mass every day whenever possible. If illness prevented him from going to church, he would ask a priest to celebrate Mass for him in the sickroom. If that was not possible, he would have the Gospel of the day read to him from the Missal and in this way assist at Mass spiritually. For he said, If I cannot be present at Mass, I adore the Body of Christ in meditation and with the eyes of the soul just as if I were present at Mass."

As The Three Companions testify, Francis was constantly admonishing his brethren to hear Mass frequently and devoutly: "I admonish and exhort you in the Lord that in the places where the brothers stay, a single Mass in the day be celebrated according to the form of holy Church. If, however, there are several priests at the place, let each for the love of charity be glad to have heard the celebration of the other; for the present and the absent that are worthy of it, get their fill from the Lord Jesus Christ" (*Words of St. Francis, Meyer, 192f*).



He never tired reminding the priests of their dignity and obligation: "I likewise beg in the Lord all my brothers who now are and will be and wish to be priests of the Most High, that when they wish to celebrate Mass they should be pure and in a pure and reverent manner perform the true sacrifice of the most holy Body and Blood of our Lord Jesus Christ with a clean and holy intention, and not for any earthly return or out of fear or love of any man, as if to please men" (Meyer, *ibid.*, 192b).

And again: "Look at your dignity, priestly brothers, and be holy because he is holy. And as the Lord God has honored you more than all people by means of this mystery, so should you love, revere and honor him more than all people. It is a great pity and a pitiable weakness that you should have him thus present and still be interested in anything else in all the world. Let everything in man halt in awe, let all the world quake, and let Heaven exult when Christ, the Son of the living God, is there on the altar in the hands of the priest! Oh, admirable dignity and amazing condescension! Oh, sublime lowliness! Oh, lowly sublimity! That the Lord of the universe, God and the Son of God, should so humble himself as to hide under the tiny little form of bread for our welfare. . . . So, do not keep anything about you back for yourselves, so that he may have you altogether as his own who puts himself altogether at your disposal" (Meyer, *ibid.* 193e).

### *Francis at Mass*

We can be sure that whenever Francis attended holy Mass, he followed it very closely. The inspiration for his new way of life came to him as he was following the Gospel of the Mass he was attending on that memorable day. He was more than a mere spectator. He knew a great deal of the Mass by heart. It is said, and with good reason, that the Scripture texts interwoven in the works of St. Francis are quotations learned more from the Missal than from the Bible directly. It is the Missal that so wonderfully reflects

the mind of the Church and it was according to this that St. Francis fashioned his own mind.

The more we learn about the life of St. Francis, the more we realize how every word of the Mass meant something personal to him. The written words of the Consecration were especially dear to him; he kept repeating them to himself again and again: "Do this for a commemoration of me."

No doubt when these words issued from his lips, his mind formed a vivid image of the Last Supper scene and the tragic death scene on Calvary. With him it was not merely a matter of "hearing" Mass, or simply being present. He was active during Mass, fulfilling as much as possible the behest, "Do this." The Mass meant so much to him because he sensed its sacrificial character.

Intimately connected with the Mass is the sacrificial food of holy Communion. In the mind of St. Francis, the reception of holy Communion was a natural consequence to his attendance at Mass. Even Sabatier, who distorts the history of St. Francis by regularly ignoring the supernatural, could not ignore the saint's devotion to holy Communion. In spite of himself, he felt constrained to write: "Francis drew part of his joy from Communion. He gave to the sacrament of the Eucharist that worship, imbued with unutterable emotion, with joyful tears, which has aided some of the noblest souls to endure the burden and heat of the day."

The first biographer of St. Francis, Thomas of Celano, writes: "He communicated frequently and with such devotion that he enkindled the hearts of others. Because he revered the most holy Sacrament with all his heart, he offered our Lord the sacrifice of all his members, and whenever he received the sweet and spotless Lamb, he surrendered to him also his spirit with that flaming ardor which ever glowed on the altar of his heart." St. Bonaventure says: "He was, as it were, spiritually inebriated and frequently rapt in ecstasy."



## The Climax

Whenever St. Francis received holy Communion, he did so with the greatest reverence. So edifying was his deportment that anyone witnessing it was moved to greater devotion. We know of his tender devotion to the sacred humanity of Christ in the crib and on the cross, but this devotion reached its climax when he came in contact with Christ in the reception of holy Communion.

Francis understood, better than most people will ever understand, that the humanity of Christ is the humanity of the Word itself and that in him there is the Divine Person. That is why Francis adored with all the powers of his being. It was by holy Communion that he came in contact with the Word and that was the surest way to divinity.

That too is why there was that complete surrender of body and soul. For him Communion was the grand exchange it should be, wherein he received the Gift unspeakable, and in return gave himself to be lifted up and transfigured and made a partaker in the intimate life of God himself. A more complete surrender he could not make. He lent himself entirely to the transforming influence of the Blessed Sacrament. That is one of the main reasons why he became the great saint that he was. Trying to explain the eminent sanctity of St. Francis without a ready reference to holy Communion is a futile and frustrating task.

We can learn a great deal from St. Francis' attitude toward Mass and holy Communion. We can learn to "live the Mass" as he did. The point that St. Francis seemed to grasp about the Mass was this: in the Mass we have an external sign of the interior sacrifice of the Mystical Body of Christ, which means that Christ is offering himself anew, indicating his complete surrender and subjection to the will of his heavenly Father.

He is still obedient, but that obedience now means that each member of the Mystical Body is to unite with Christ in

self-surrender and subjection to God. If the Head surrenders, the whole body is to surrender with it.

The Mass then ought to be for us as it was for St. Francis the outward sign expressing the internal sacrifice of surrender to God. The difference between most of us and St. Francis lies in the fact that for most of us the surrender is not complete. We hold back. We continue to want our own way, we cling to our sins, we remain critical of others and uncharitable in our judgments. Really, we are "pious frauds," for we no sooner proclaim our surrender with the Head of the Mystical Body, when we take it all back, perhaps not all at once, but little by little.

Not so St. Francis. When he united himself with Christ in the Mass and more intimately in holy Communion, his surrender was complete and final.

As we look back on what we have written in the past months, indebted mainly to Capuchin Father Augustine's precious little volume *St. Francis and the Blessed Eucharist*, we cannot help seeing how the entire life of St. Francis was dominated by this devotion. It was indeed the very soul of his piety. Witness, for example, the gifts he bestowed in his youth, his anxiety for the cleanliness of churches, his zeal for restoring decaying shrines, his special love of France, his writing, his reverence for priests, and above all his love of daily Mass and frequent Communion. That is the life of St. Francis, and all of it can be traced to his passion for Christ in the Blessed Eucharist.

We can close with not better words than those of Thomas of Celano:

"Always was he occupied with Jesus. Jesus he carried in his heart, Jesus in his mouth, Jesus in his ears, Jesus in his eyes, Jesus in his hands, Jesus in his members."

Here indeed was "his God and his all."



# Christ in the Seraphic Order

The Focal Point  
Of Franciscan Life

By Cuthbert Gumbinger  
O.F.M. Cap.

First of a series of articles pointing to the place which the Incarnate Word should take in the life of every Franciscan and Christian.

VOLUMES COULD BE WRITTEN ON THIS subject, for it really embraces the entire history of St. Francis with that of his order and all its saints and activities. The Franciscan order truly flourishes insofar as its members study, imitate, love and preach Christ, who is the Word incarnate. Just as Francis was aflame with the love of Christ, sought him in all things and tried to imitate him in everything, so too every member of his order in all its branches must try to do in order to be truly Franciscan.

## *The Pope Urges Study of Christ*

In his encyclical *Sempiternus Rex* (Sept. 8, 1952) on the fifteenth centenary of the Council of Chalcedon, Pope Pius XII urges us to study Christ more and more. After treating of the heresies of Nestorius and Eutyches, and exhorting those who still profess such errors to return to the one true Catholic Church, the Pope asks that we study Christ and all that regards the Incarnation soberly and prayerfully.

Everybody, says the Pope, should be roused to profess and believe in the doctrine of the Incarnation, whereby we are redeemed. All should strive to make their life and heart and mind conformable to Christ, so that all can become partakers of his Divinity who deigned to assume our humanity. We must believe that in Christ there is only one person, that is, the second person of the Blessed Trinity, and that in him there are two natures, unconfused and distinct, the Divine and the human, each with its own properties and operations. Only by the profession of this faith does the magnificence and devotion of our Redemption shine forth, which we must ever proclaim.

The Pope exclaims:

"Oh, the depth of the mercy and justice of God, which comes to help sinners and purchases sons for itself. Oh, Heavens which have come down, so that, thawing winter's cold, flowers might appear in our land, and we might become new men, a new creation, a new work, a holy people, a heavenly generation! For the Word has truly suffered in the flesh, has poured out his blood on the cross and paid the eternal Father the most abundant satisfaction for us sinners; whence it is that certain hope of salvation shines forth for those who in true faith and unfeigned love adhere to him, and bring forth fruits of justice, with the help of the grace merited by him."

The Holy Father asks for prayers for the reunion of the churches, and for those who suffer persecution and martyrdom in so many countries. Then he exhorts us to arouse our faith in Christ our Redeemer and King, who, as St. Leo the Great writes, is "the way of a holy life, the truth of Divine doctrine, and the life of eternal happiness." Finally the Holy Father asks for study and love of the incarnate Word, and he begs the bishops (to whom the letter is addressed) to publish far and wide what he has written.

## *The Seraphic Movement Pro Verbo Incarnato*

The burning words of the Pope seem addressed in a special way to the order of St. Francis. If the entire Catholic world has exulted for centuries in the dogmatic definitions of the early councils regarding Christ, and since today there is so much need of knowing him well, of loving him and preaching him, certainly the Franciscan order should



glow with new ardor in responding to this stirring appeal of the Holy Father, and it should gird itself anew to study, love and proclaim Christ, the incarnate Word, the wisdom and riches of the Father. The order which glories in the stigmatized Francis, and holds everything sacred which regards Christ, is urged to new conquests for our crucified and risen Savior.

The Seraphic order, which in every age has been producing saintly men and women that were on fire with love for the incarnate Word, is called on to produce others like Francis and Anthony, Clare and Veronica Giuliani. Christ himself, together with the Pope and all the Catholic world, looks to the order of St. Francis for saintly men and women, who imbued with love for Christ, can reproduce his virtues and life before the world today, thus giving Christ to the world.

It is the duty of the priests of the First Order to meditate on Christ daily, to love him tenderly and strive to teach the truth about him by word and example. Would that we could spread ever farther the movement *Pro Verbo Incarnato*, which began shortly after the Pope issued the encyclical *Sempiternus Rex*. The priests and students of the order of St. Francis could study Christ more deeply, especially in the writings of the Franciscan masters. Preachers, directors, teachers and writers of the entire order could lay greater stress on Christ in their teaching and writing.

How sad it is to hear a sermon or conference of a Friar Minor, or to read a book or article by a Friar Minor, in which there is no mention of Christ, no reference to Mary! Would we could bestow a medal *Pro Verbo Incarnato* on every Friar Minor who throughout every year would preach and teach Christ in every sermon and conference, and as far as possible bring Christ into every lecture or class. If every Friar Minor strove to do that, the results would be something wonderful. It was by loving, imitating and preaching Christ that Francis conquered the heart of God and the hearts

of men. The same has ever been done by the true followers of "the Christ of Umbria."

### *The Order Of the Incarnate Word*

It is the study and love of Christ that will solve our problems. This is true of us individually and no less socially. It is surprising to see how much even one person can do that is entirely dedicated to Christ and filled with his love. We can see that in the saints of the three orders of St. Francis. Everyone of them challenges our imitation and emulation. In everyone we see the sweet Christ in his humility, suffering and poverty, but also in his hidden life, his apostolic life, and his risen life.

Our efforts for the glory of the incarnate Word can be many and varied. But the more we are convinced of the importance of placing Christ in the center of our thoughts, ideals and love, the more fruitful will be our apostolate. This is what Alexander of Hales, Anthony, and Bonaventure teach us. and it is confirmed by Scotus, Bernardin, Lawrence of Brindisi, Leonard of Port Maurice, and all the Franciscan writers and preachers who have illuminated the order with their doctrine and virtue, and warmed it with their seraphic love for the incarnate Word.

St. Bonaventure tells us that Francis belongs to the angelic order of the Seraphs, for he burned with love similar to theirs (*Hexaameron*, Sermon XXII). The whole order is called "Seraphic" on account of Francis, and because it seeks to produce souls like him. Speaking of the great spirit of devotion and piety in Francis, the Seraphic Doctor cannot find words sufficient to express the wonderful ardor of Francis' soul.

Thus Bonaventure says that this devotion entirely consumed Francis. It carried him to God, by compassion it transformed him into Christ, by condescension it inclined him to his neighbor, reconciled him to everybody, and reproduced in him the state of original innocence. He wept over the friar who in preaching



did not gain souls for Christ and his love. The heart of Francis melted with love, burned with holy emulation, and as it were filled up with sweet odor, when he heard the fame of holy friars who everywhere led men to truth and by word and deed brought sinners to the love of Christ (*Legenda S. Fran.*, C.8).

### *The Order Teaches Christ*

The order of Francis continues to produce men and women who are seraphs of love for the incarnate Word. St. Bonaventure teaches us that this will continue till the end of time, when the entire order of St. Francis will be like Francis—loving and imitating Christ while preaching him. The world today needs Christ; it hungers for him and looks in a special way to the order of St. Francis for edification and inspiration to know Christ and love him.

Whether we are priests or students or brothers, we can strive to love the incarnate Word in the spirit of Francis and our saints. The religious of the Second and the Third Order of St. Francis have the same ideals, the same incentives. The sisters in the many Franciscan congregations teaching in schools and orphanages, or working in hospitals and homes for the old and the convalescent have wonderful occasions to inspire their charges with love for Christ.

From good reading and meditation on the life and words of Christ these many religious are a power for an enormous amount of good for souls. The more intimate their union with Christ and the greater their zeal for him, the more will he accomplish through them. Let their model be St. Clare, whose seventh centenary we celebrate this year. How faithfully she followed Christ and Francis, and how many souls have imitated her and have been encouraged by her example in all these centuries! She is represented with the Holy Eucharist, to show her intense love for Christ as well as the fact of a great victory for Christ.

Secular Tertiaries are also producing new saints of the order. Witness Bl. Pius X and Bl. Contardo Ferrini, together

with the Bl. Chinese Martyrs of the Boxer rebellion in China in 1900. It is for us Friars Minor to teach and train our Tertiaries in the knowledge and love of the incarnate Word, so that under the influence of the Holy Spirit they will be able to become lovers of Christ and heroes of his cross in their sphere and work.

It was deep love for Christ and the practical application of Christian ideals and doctrine to everyday life that made the early Tertiaries a powerful body in the Church. They wielded a mighty influence in society, so that popes sided with them and rulers feared them, for they knew that these Tertiaries were pulling down the barriers of tyranny and slavery.

If today Tertiaries are again imbued with this crusading spirit, what victories can they not win in press, radio and television as well as in schools and universities, in business and in social life! Can we bear to hear that the Third Order is an innocuous society that no one fears? An order that has lost its point and punch?

This will not be the case if Christ is in the center of the ideals and life of every Tertiary. But in order that this be the case, Tertiaries must be trained for courageous application of Christian principles in daily life; they must be trained to think like Christ, to judge like Christ, and to love Christ and love like Christ.

### *Learning from Our Franciscan Doctors*

How beautiful is St. Anthony's teaching that Adam knew of the incarnate Word even before the Fall! He exalts Christ in the highest measure as eternally predestined by God to the greatest glory as the first-born of all creatures. In many of the devotions of the Franciscan order Anthony is our teacher. It was he who gave theological expression to the ardors of Francis' soul in his love for the incarnate Word and all the mysteries and glories that are Christ's. Even many of Anthony's words on the suffering of



Christ find an echo in the works of St. Bonaventure. "Christ," says the Seraphic Doctor, "is to be placed in the center in all things, for he is the mediator between God and men (*Hexaemeron* col. 1, n.10).

All of us can imitate St. Anthony and St. Bonaventure. It is noteworthy that Bonaventure is especially strong in his Christo-centric teachings in his latest works i.e., after he found the body of St. Anthony and found the latter's tongue miraculously incorrupt. It would be plausible to think that Bonaventure, minister general of the order, deeply moved by this great event, had found in Anthony's works these words: "The proper place of Jesus is the center, namely, in Heaven, in the womb of the Virgin, in the Crib, and on the gibbet of the Cross" (In Oct. Pasch).

The parallelism is not limited to these ideas. Bonaventure declares that Christ is the center of all things. The Seraphic Doctor extends the doctrine of St. Anthony, enlarging and developing it without deforming it. Thus St. Anthony appears in his natural function as the first teacher of the order, teaching the whole order, especially its teachers. He is the glorious doctrine source of the traditional Christo-centrism of the Franciscan school. Therefore the Franciscan order can truly be called the Order of the Incarnate Word.

With Bonaventure we learn from Francis and Anthony to place Christ in the center of our life and to make him truly our king. In this way both our interior life and our apostolate will be more Christlike and more fruitful, whether we belong to the cloister or the world. The Christ of Francis and Anthony is the Lord of St. Bonaventure, the absolute and universal King of Scotus, who learned from Anthony. It is Anthony who teaches Bernardin and John of Capestrano the devotion to the Holy Name and to the powers of the Godman. St. Anthony gives St. James of the March his devotion to the Precious Blood. Anthony gives all of us devotion to the Sacred Heart, to the

Christchild, to Christ in his sufferings, to the risen Christ, the Eucharistic Christ. Hence it is that so regularly the saints of the Franciscan order are represented with an image of Christ. We see them either with the crucifix, or the Holy Eucharist, or the Christchild, at times also with a picture of Mary Immaculate, the Mother of Christ.

From these facts we can readily see that in following the injunctions of Pope Pius XII we Franciscans are merely intensifying the age-old traditions of our order to study Christ, to imitate Christ, and to love Christ. Thus we can become ever more a leaven to society, a greater power in the Church and a joy to the heart of our Redeemer.

St. Anthony, the Evangelical Doctor, teaches us that Christ is the Sun whose warm rays of example, doctrine and grace inflame our hearts, illumine our minds and make us holy. Anthony shows the great love of our Savior for us. Christ is the wisdom and prudence of God. He is our way, our truth, our life and our peace. Anthony cries out to all of us:

"Learn, therefore, O Christian, of this Wisdom in order to be saved, learn this Prudence to guide and defend yourself, this Virtue to have courage, this Intelligence to know things, this Life to maintain the true life in you. Eat of this food lest you grow weak and die, use this light to see clearly, ask for this peace for your true repose. O Christ, where can we find you? Blessed are they that seek, for they shall find." (Dom. inf. Oct. Nat. Dom).

Christ and the Church constantly expect ever greater things of all of us, who glory in being members of the order of St. Francis. We must not disappoint them, for Christ is at home in the order of St. Francis and must be our king through our personal love for him.

We are indeed the Order of the Incarnate Word seeking to gain souls that shall know him, love him, and serve him. ●



# This Is the Spirit

## Arthur Jackson Of the Levee Country

The following sketch, taken from *Work*, Chicago, issue of June 1953, illustrates the heroic virtue which the Third Order continues to develop, not only abroad and from long ago, but today and right here among us.

HE DIED IN A SQUATTER'S SHACK AT THE edge of the Mississippi. His body, clad in the brown habit of a Franciscan Tertiary, was not put in a coffin, but was strapped to a litter of boards and covered with a white sheet.

This was, according to a Catholic press news story, the man whose death at 53 "deprived the Church in the South of one of its most zealous and self-sacrificing lay workers"!

You probably have never heard of Arthur Jackson, newspaper man, traveling showman, and Catholic actionist extraordinary.

But many in New Orleans and the deep South knew him. When he died in April 1953, they asked, "Who is going to carry on Jack's work?" And a friend answered, "Nobody. At least no single person, and not even a dozen people."

Jackson came to New Orleans about nine years ago after a checkered career as a reporter and a carnival man (he once had his own road show for about five years).

On one of his early days in the city he noticed a crowd gathered around a speaker in Jackson Square. As one who was skilled in giving a pitch himself, he decided to listen in. But this pitch was different—the speaker was a priest of the Catholic Evidence Guild talking about the Catholic Faith.

After befriending this priest, who was Charles J. Willis S.M., Jackson returned to the Church, from which he had drifted years earlier. His faith fired him with a new zeal.

Before long he was using his barker's

voice to give Catholic Evidence talks. Drawing on his show experience, he often used the old shell-and-pea game as a come-on. He became a member and later president of his parish credit union. By diligent lobbying he persuaded the archdiocesan Holy Name Society to battle racial discrimination within its own ranks.

He took on the chore of publicity director of the Catholic Committee of the South. Among other things, this meant battling out a weekly column, "Our Stand," published by Catholic papers throughout the South. He did not pull his punches. Catholics who take a yes-but position on social problems were seldom pleased by his comments on race relations and labor.

In a part of the country where unionization has been slow getting under way, Jackson gave his services free to all struggling unions. He talked, wrote, and edited for the sanitation workers, the telephone workers, the department store workers, and in the past two years the agricultural workers—the small farmers (strawberry and shallot growers), and sugar cane plantation workers. His most ambitious project was editing *The Union Farmer* for the Louisiana Agricultural Workers Union.

He held two union offices—president of the New Orleans Newspaper Guild and executive board member on the city's CIO council.

Recently he moved to the *batture*, a sort of no-man's land between the levee and the Mississippi River. Although the *batture* dwellers have squatted there for several decades, the local levee board early in 1953 sent them all an eviction order. It was quite natural for Jackson to rally his neighbors to oppose the order. They formed the Batture Dwellers Association, with Jackson as president. He was in the midst of this fight when he died.

Jackson was busy in a legion of other



activities. A reporter on Catholic Action of the South says: "I worked with him here for the past six years, but I must confess that I learned about many of his activities only after he was gone."

Rev. Vincent J. O'Connell C.M., long a friend of Jackson, recalls: "He had no interest whatsoever in money. He lived in an attic with his wife and son. They shared their meager quarters with anybody who needed shelter—a wandering Scotch bagpiper, a would-be artist, or a broken-down gigolo trying to reform."

Because of his goatee, his showman's sense of drama, and his zeal, many in New Orleans called Jackson a "character." But to Father O'Connell he was "the most wholesome character I ever met—he knew the world very well, as few men do, but in his heart he was most unworldly."

The news-letter of the Catholic Committee of the South paid him this final tribute: "A man of great ability, Jack chose nevertheless to become one of God's poor in order to bring Christ to the unfortunate and unlettered. He died as he lived, in voluntary poverty, leaving an example for any who would love God in his poor."

The last will and testament of Arthur Jackson included these requests:

"At whatever time I die I would like my body to be buried within 24 hours. . . .

"I do not wish to be embalmed. . . . Dress my body in a Franciscan habit such as I am entitled to wear as a member of the Third Order of St. Francis.

"Lay my body on a litter of wooden boards, without sides, top, or cover . . . and fasten my body securely. Cover it with a white sheet, . . . carry the litter and my body into the church and to the cemetery in that manner.

"No special marker shall be used to mark my burial place. It is my desire that as little money be spent on my burial as possible.

"If I or my wife have any superfluous riches at the time of my death—and God forbid it!—I direct my wife to give those riches to the poor.

"I also desire that my wife pray sin-

cerely and earnestly for my soul."

All his wishes were carried out except one. He was buried forty hours after his death, to allow his soldier son time to come from his army station. His funeral cost \$20. •

### Jean Souchon Father of Ten

This entry of *This Is the Spirit* is from our day but not from our country. Material from *La Vie Franciscaine* summarizing a serial in *Revue du Tiers-Ordre*.

**Early Years:** Jean Souchon was born of good French parents and lived a pious boyhood. Unlike so many who turn to God only in age, by the time he was fifteen he had acquired the habit of visiting our Eucharistic Lord every evening, and no amount of ragging by his schoolmates made any difference. His favorite prayer at the time was: "Lord, keep my heart pure, have pity on my companions and help them know what pleasure it is to serve you."

Pious he was, but unbending, self-willed and by streaks mischievous. Yet notwithstanding his youth, he exerted a good influence, as one of his fellow servicemen, now a French deputy, testifies: "I have a clear recollection of his piety, his sense of consideration and charity, his endeavor to be an instrument in rebuilding Christianity in the modern world and exercising a civil, social apostolate."

Like St. Francis, whose Tertiary son he was, Jean Souchon was made a prisoner in the first World War, and like St. Francis he used to rally his broken-spirited fellow prisoners, so that one day one of them exclaimed: "Say, Souchon, you must be some Capuchin!"

**Courtship and Family Life:** When in 1919 he returned to his family, the question was, What now? Enter Holy Orders or stay out in the world? Though Jean did not consider himself worthy to be a priest, a priest adviser of his tells: "My thought was that through his practice of the great Christian virtues he was as well prepared for the one as for the other of the two great social sacraments."

Jean stayed in the world and married. He courted his Jeanne in part by letter.



There were of course the usual sweet nothings, but Jean gave them turns seldom found in love letters. To him their happiness in each other "comes from God," and "once we are united, this communion (of thoughts and sentiments) will be the surest means to urge us onward to perfection. . . . The nearer we are to God, the greater will be our happiness."

Once married, their children arrived rapidly. There were seven in nine years. The seventh was the little fellow who by their wishes should have been the first. There were eight daughters eventually to only two boys in the family of ten children. And well did Jean and his Jeanne know the joys and sorrows of parenthood. As he put it humorously: "Our youngsters are pitiless. Day after day we are on the bridge to face the tempest, and the din of wave and wind never stops. How I pity parents that have no chance to take care of their children in illness!"

With all his love for the children he never deceived his Jeanne when he told her that "the real baby in the lot was not the one you might think." On the other hand, when he came home from the bank where he worked and shared their games with the children, she knew he was getting an amount of rest and peace out of it.

It goes without saying that he watched closely over the education of the children and that his personal life played a decided role in the task. One of his daughters recalled the memory of him once at a procession: "I can just see him again, kneeling there in the grass. He looked so beautiful that way. All the deep piety of his manner gave me my first insight into the meaning of religion, more so than the liturgical ceremony, which I did not understand at the time."

*At His Work:* As cashier of the Bank of France, he led a somewhat unsettled life. The cities of Orange, Sens (where he joined the Third Order), Chartres, and Carcassone saw him in turn. Everywhere he left an indelible memory. Here are three testimonials:

"I learned to value him at Sens, when

I was subject to his orders. He was one of those officers that impress by their example, those to whom you pay the homage of attachment and admiration, and I can assure you that among the personnel and the clientele there was nobody, even of a different conviction, that did not regard the man as an example. Some inward light seemed to radiate from him."

"He had the loftiest conception of his professional as well as his family obligations"—this from one of his superior officials. "A model of industry, on the eve of his death there was not a single day of absence for personal convenience on his record. A model of accuracy he was, in hard work, dealing with numbers in seven figures. A model of patience, in a position where there were so many interests to satisfy, he impressed everybody by his dignity and unfailing cheerful reception of them."

Another official wrote to his wife: "You can be proud of the man you mourn. He was a saint, with all the qualities of a personal, family and professional nature involved in that term. We lament him here, but he will remain a protector and model for all of us, including me, his onetime foreman and friend. We will always keep recalling that kindly look over his glasses, and that even good humor which endeared him to everybody."

*Civic and Social-Mindedness:* He was something out of the ordinary as a citizen. One afternoon he was at the home of his fiancée in Beziers but left there in time to get home, just to comply with his election duty!

While he handled millions, he could not bear the least wastage of public money, and even lack of interest in the public good. He refused to benefit by any rebate to which he had no right. He protested vigorously when any purveyors offered to take payment for services and supplies in social immunities.

Jean Souchon showed this same thirst for collective justice toward every class of people whom God sent his way. He was an impassioned student of social questions, deeply interested in the lot of work-

(Concluded on page 317)



# Integrity in Business

This is the first of three Round Table discussions of the Tertiary economic program of Honesty, Moderation, and Sharing with regard to goods of fortune. The discussions were part of the Milwaukee Congress papers of a year ago. The first paper was presented as a skit, the work of Quincy College students. It illustrates (not too gracefully, but for that the more emphatically) the principle. "No sin in heart or hand for the sake of goods of fortune."

O'BRIEN (walks on an empty stage with keys in hand): What a secretary! That Goldoni thing doesn't even bother to open up the place anymore! Ever since she caught old Kobler, she does just as she feels around here. No wonder the boss is always yelling for more money. He needs it, trying to keep her in furs and jewelry. Poor Mrs. Kobler! I wonder how she feels with an "office wife" breaking up her home. (Fumbles with some papers).

GOLDONI (entering breezily): Well, well. Early bird Mike! Always on the job!

O'BRIEN: You might try the early bird act yourself some time.

GOLDONI (laughs mockingly): It won't be long and I'll be Mrs. Kobler. I'll sleep till noon, have breakfast in bed, and act like a lady.

O'BRIEN: You can never be the boss's wife as long as he's married, and a two-timer like you will never be a lady.

GOLDONI: You just leave Sugar Daddy to little Goldie. And what's more, you had better be tougher on the customers. It takes a lot to keep little Goldie going these days.

O'BRIEN: How can I be tough on the poor souls who come in here looking for a loan? I still have one of those things called conscience and it hurts my conscience to trap poor people.

GOLDONI: What's it to you? If I find you getting soft just one more time, I'll tell Herman, and then you'll be on the other side of the counter needing a loan yourself. (Enter Kobler.)

O'BRIEN: Good morning, Mr. Kobler.

KOBLER (brusky): O'Brien, figure

out the statement of the business transacted during the last four months. I've given you a free hand in managing this business for me. But I've got to have profits, and things don't seem to be going right. (To Goldoni): Hello! You look great this morning after last night. You always do look beautiful. I feel terrible. Feels like tractors running around in my head.

GOLDONI: I'm sorry, Daddy, that your poor head hurts. But I'm afraid it's going to hurt more when you see the way O'Brien has been turning the Ace Loan Company into the Ace Charity and Benefit Society. Look at something pleasant, Daddy. Look at these lovely furs advertised in the morning paper. (She shows them, but Kobler shoves them away).

KOBLER: Listen, honey, we can look at these pretty things later when we go out to lunch. Right now I want to talk to O'Brien. So you run along for a few minutes. O'Brien, O'Brien!

O'BRIEN: Did I hear you call, Mr. Kobler?

KOBLER: Sit down, Mike, I want to have a talk with you. I've been hearing things about you. No, never mind from whom. Mike, I've let you run this business as you have seen fit. But I'm a businessman, Mike, and it's a poor policy to let any of our customers get out of debt. But you, what do you do? You feel called on to give them extensions, to explain the fine print to them, you even loan them your own money to tide them over. Sometimes you give loans to people who aren't a good risk.

O'BRIEN: I do my best, sir, to obtain security for all loans made, and to win good will. You said to advertise that we



loan money on a person's signature—a personal, quiet, efficient service. If some signatures aren't worth much, I can't help that. As for explaining the fine print to a client, all I do is tell him what he's getting into. If you would let me lower the rates now and then, we'd have more clients, and then you could throw your fine print away.

KOBLER: Are you telling me how to run my business? There are tricks to every trade, and with everybody doing it, I'm going to do it too. Listen, O'Brien, Miss Goldoni and I have been watching you for quite some time, and if we catch you in one more false step, you're fired. Come on, Sarah, let's go to lunch before I blow up. *You* don't think that there is anything wrong in doing what everybody else does—or do you? (—Enter Mrs. Kobler).

MRS. KOBLER: Hello, dear, I just thought we'd have lunch together today. You and I haven't been seeing very much of each other lately, and I've decided to make up for lost time. Hello, Sarah. Do you type with your hat on?

GOLDONI: Well, well, if it isn't the dear wife!

MRS. KOBLER: Come, dear, I haven't eaten in ages, and there are some of the most fascinating furs you've ever seen advertised in this morning's paper. We really ought to take a look at them.

KOBLER: I'd love to, dear. But I haven't time for lunch today. You see I have to stay here and make a quarterly check-up.

MRS. KOBLER: Nonsense! O'Brien will do all the figuring for you, and Sarah will have all day to type it up. Won't you, dear? Come along, dear. See you later everybody.

GOLDONI: Let that piece of chewed rat meat have her day! It won't be long now!

O'BRIEN: Listen, Sarah! Take it from a true friend. Kobler's out of reach for you, and you know it. You're tempting him to cheat on his wife, but cheating is not new to him. All his life he's been cheating—his clients, now his wife, and

he'll cheat on you too. So lay off.

GOLDONI: Listen, pal, you stick to your business, and I'll stick to mine. (Enter Mrs. Lewis).

MRS. LEWIS: Good morning,, Mr. O'Brien.

O'BRIEN: The top of the morning to you, Mrs. Lewis. And how is Mr. Lewis coming along?

MRS. LEWIS: Very slowly, I'm afraid. The doctor wants to try and dissolve his stones, rather than operate on him.

O'BRIEN: It sure is taking a long time to fix the poor man up.

MRS. LEWIS: Yes it is, and you know the interest on that loan I made a month ago is due today. I'm afraid I won't be able to pay it today.

O'BRIEN: That will raise the rate of interest, but just between the two of us, I'm going to give you an extension of your old loan. Now, don't worry, I'll arrange everything on this end. The important thing is that Mr. Lewis will be able to stay in the hospital until he is well.

MRS. LEWIS: Thank you kindly, Mr. O'Brien. You've been very kind to us. You can be sure that some day we'll repay the Ace Loan Company every cent we owe. (Exit).

O'BRIEN: (goes over and makes entry in the account book): It's times like these when I feel that it's great to be alive—to be able to do a favor for a human being.

GOLDONI: (hands him an envelope): Mr. Kobler left this for you. He said to give it to you the very next time you did one of these "favors" for anyone.

O'BRIEN (opening envelope): I've been fired!

GOLDONI: You asked for it.

O'BRIEN: All I have tried to do was be honest and build up good will among customers. I was the manager of this business, and I was supposed to be able to run this office as I saw fit.

GOLDONI: There is no room in the world of business for your so-called honesty. If we don't skin them, the next man will.

(Turn to p. 304, col. 2)



# Most Rev. Fr. General Bede Hess

A lifelong friend and promoter of the Third Order passed away August 7, 1953, in the person of Most Rev. Fr. Bede Hess, Minister General of Order of Friars Minor Conventual. Death came at Assisi, where he was participating in the centenary observances in honor of St. Clare.

Tertiaries will remember him gratefully. He was identified with our Third Order movement on a national front beginning with our very first national congress of Chicago in 1921, when he addressed the congress on The Third Order and the Lay Apostolate. In 1925 he succeeded Fr. Aloysius M. Fish O.F.M. Conv. as chairman of our then National Executive Board, and in that capacity he presided over the national congresses of New York in 1926 and of San Francisco in 1931.

When our next national congress convened, at Louisville in 1936, Fr. Bede honored it with his presence as the first and only one of the Ministers General to date to be present at one of our national congresses, for in May of that year he had been elected Minister General of the Order of Friars Minor Conventual, a position which he continued to grace till his death.

Meanwhile he had been commissary provincial of the Third Order in his province for eight years, presiding over three provincial conventions, and from 1932 to 1936 he was the minister provincial of his province of the Immaculate Conception. He was likewise a member of the committee which met at Yonkers April 21-23, 1926, to draft a uniform version of the Third Order rule, the version which with slight changes was eventually promulgated at the New York congress (October 3-6, 1926) as standard for all members of our federated provinces.

When Fr. Bede was elected minister general in 1936, the FORUM (1936, p. 118) said apropos: "It is a common experience that the greater the Franciscan,

the more certain he is to be a convinced promoter of the Third Order of St. Francis." That proved no less eminently true of Fr. General Bede than of any of our modern ministers general.

One of his earliest measures in the generalate was to appoint the first commissary general of the Third Order in his jurisdiction, in the person of Fr. George Spangaro (Oct. 4, 1937). The first national congress of provincial commissaries of Italy in Fr. Bede's jurisdiction was convened January 19-20, 1938, the main theme being organization provincial, national and international.

On March 2, 1938, General Bede issued a celebrated 50-page circular on the Third Order, a veritable compendium of Canon Law on the subject. Appended to the circular was: 1. the constitution of the general commissariat, 2. the constitution for the national organization in Italy, and 3. a constitution to serve as a model for all Tertiary provinces of the jurisdiction. The circular further provided that where any national organization existed, all units of the Conventual Friars were to affiliate with such organization, foregoing any special national organization of their jurisdiction.

"These measures," wrote The FORUM at the time (1938, p. 493), "conceived in an admirable and exemplary spirit of broadmindedness as well as progressiveness, mark an era in Third Order progress and expansion."

As minister general, Fr. Bede repeatedly visited the United States as well as the other provinces of his order. Outstanding was his visit to the saintly martyr of charity, Fr. Maximilian Kolbe in the City of the Immaculate, Niepokalanow, Poland. Indeed, promotion of the latter's cause of beatification and the causes of other saintly men and blessed members of the order marked his administration. No less was it marked by fraternal rela-



tions and cooperation with the general headquarters of the remaining three clerical branches of the Franciscan family.

The FORUM owes Fr. Bede a special debt of gratitude for his continued support of the magazine and its work and policies. He was a frequent contributor to its columns, beginning with the very first year (April 1922, p. 19—Can Our Men Be Interested?) and continuing until the duties of minister provincial made collaboration out of question. Never, though, was his kindly encouragement in word wanting, nor his support by way of subscriptions secured.

Fr. Bede was born in Rome, N. Y. He made his studies in seminaries of the order here and abroad, as well as at the university of Innsbruck. He was ordained in 1908. His first American assignment was at St. Francis College, Trenton, N. J. In 1912 he was assigned to St. Anthony-on-the-Hudson, Rensselaer, N. Y., as lector of philosophy and then theology. Franciscan circles of the country, however, learned to identify him with New Jersey—he was humorously introduced at the first national Third Order congress at Chicago in 1921 as the "Jersey mosquito," and the soubriquet stuck to him, mighty man that he was in physical stature and every other way, until his duties as minister provincial transferred him to headquarters at Syracuse.

The remains, we hear, will find their permanent resting place in the United States.

A most hearty "God rest his soul" to great and good Father Bede Hess!

### AVE MARIA

Opportune for the month of October, the month of the Rosary, comes official word in *Acta Apostolicae Sedis* for June 30, 1953, p. 430, that the well known paraphrase of the Hail Mary has been indulgenced. The words are as follows:

"Hail Mary, full of grace, light resplendent, in which the three Divine persons are reflected. Your name, O Mary, is flowing balm for our wounds and a help to us sinners, for which we ever keep sighing.

"The Lord is with you, just as you, O Mary, are with us, to give light to your children and guide and console them as they roam in wretched exile in this vale of tears, with their eyes directed toward you, O our gracious Star.

"Blest are you among women, because the Lord has elected you to be the Mother of the incarnate Word, never permitting that your most sweet beauty be soiled with the stain of sin.

"Blest is the fruit of your womb, Jesus, for through you he was given to us as our sole Savior, who delivered us from death and reopened the gate of Heaven for us.

"Holy Mary, Mother of God, pray for us as we now bear the brunt of the battle on earth. Be our lasting refuge, so that in the blest hour of death we may avail to behold your dear countenance in the splendor of eternity. Amen."

On May 12, 1953, Pope Pius XII granted an indulgence of 300 days for each contrite recital of the prayer, and a plenary indulgence under the usual conditions if the prayer is recited devoutly each day for a month.

*(Concluding page 302)*

O'BRIEN: But that's not right, and all the alibis in the world don't make black white.

GOLDONI: Come on out of the dark ages, will you? You're old enough to know better. You'd still be working here if you hadn't been an honest chump. Wise up, old boy. (Grabs purse). I'm getting out of here, I can't remember when I ate last. (Exit).

VOICE OF ST. FRANCIS: Well done, son. You had a few anxious moments, didn't you? Now you are out of a job. I suppose you're thinking, what am I going to do now? Don't worry. Our Lord has not failed you in the past, and will not do so now. And Mrs. Lewis will be taken care of too. Sarah doesn't know what's ahead of her! Don't smile if I tell you, Sarah will join us before long. Thanks for being such a credit to my order. After all, it is in giving that we receive; it is in pardoning that we are pardoned, and it is in dying, that we are born again to eternal life.



# For the Glory of God

Tenth of a Series of 12 Conferences on St. Clare

IF THE SOUL OF ST. CLARE COULD speak today, it would cry out in the words of the Psalmist, "Praise the Lord, O my soul, in my life I will praise the Lord, I will sing to my God as long as I shall be" (Ps. 114). St. Clare's entire life was a hymn of praise to God. This she learned from the contagious example of St. Francis.

The glory of God was her life's work. The particular type of life she chose, the contemplative, lends itself to the complete expansion of a soul for the praise of God. Your own life must seek this same end.

## 1. *Your Primary Destiny*

1. The primary end of every creature is the glory of God. Knowledge of this truth and frequent reflection on it removes confusion from your life, because it gives unity and simplicity to your life. It keeps you off dead-end streets and makes your road to God straight. You go to God as St. John Mary Vianney says one should go, "as straight as a cannon ball."

Creatures are of no benefit to God. His own glory goes on eternally and necessarily. But in his goodness God has chosen to create us as finite reflections of himself, also of his being and of his happiness, yet he did this not for the sake of having our praise; he has no need of it. It was done to reflect his love.

There are superb views from the top of Mt. Everest. No man had ever seen them until a few months ago when the British exploring expedition reached the peak. But the views were always there. So it is with the beauty of God. It is there eternally, whether any creature is there to praise it or not. Your being created is not for God's advantage, but for your own advantage.

Your creation is for God's glory, as everything that God does must be. And

although God has no need of your praise, nevertheless it is due to him. It is a matter of strict justice. Hence we say that the virtue of religion, the act of worshiping God, falls under the virtue of justice.

On the other hand, to praise God, to appreciate him for what he is, is the deepest need of our being. As St. Augustine put it, "Our soul is restless until it rests in God." All you have to do is look about you and you see the aimlessness, confusion, and utter madness of people who have never learned to appreciate God.

One of our national weeklies in a recent issue printed an account of such a soul adrift. Sad to relate the person is a non-Catholic clergyman, the dean of his church's cathedral. On the occasion of his ninety-third birthday he made this pitiable statement: "All my life I have struggled to find the purpose of living. I have tried to answer three problems which always seemed to me to be

By Executive Secretary  
Fr. Philip Marquard

fundamental: the problem of eternity, the problem of human personality, and the problem of evil. I have failed. I have solved none of them, and I know no more now than when I started. And I believe no one ever will solve them. . . . But I do not think the world is a better place for having me in it. . . . I know as much about the after life as you—nothing. I do not even know there is one—in the sense in which the church teaches it. I have no vision of Heaven or a welcoming God. I do not know what I shall find. I must wait and see."

This is but a sample of what terrible confusion of mind rages among those cut adrift from the Rock of Peter. How

serene and happy on the contrary is a person like St. Clare, sure of herself, and delightfully at ease as she spends a life praising God and waiting for the definitive eternal union with him.

2. You should praise God too, because every day he is insulted, forgotten, disowned and blasphemed. Someone has said that if Christ were to come again on the earth, he would immediately be crucified again, and sooner than he was the first time.

Every day our Lord, in the silent prison of the Tabernacle, whispers to you: "Have I done enough for you? What more can I do for you?" Daily he is willing to offer you the Sacred Host in which he lies hidden.

You cannot be coldly indifferent to all this love. To think only of yourself, of your own amusements and distractions, is to fail. Your mind, with all its capacity for knowledge, must not be always distracted with trifles or even the weighty things that are merely temporal.

St. Clare and her followers stand like so many lighthouses ready to direct your course to the happy port of God. It is necessary for you to give some thought to the contemplative life, that you may learn to contemplate at least a little in your own. When you do, you will be desirous to join in the praise of God and reap the joy that goes with it.

## 2. *How to Praise God*

1. The best praise and glory you can give God is to live a good life from a supernatural motive. God does not want mere flattery. The sincerest form of flattery is imitation. It is God's desire that you become like himself. "Be perfect, even as your heavenly Father is perfect."

Christ gave you the example in his tireless effort to do the will of his Father. You too are called upon to do the will of God. The real praise that God wants is unselfish service, a life of love like his own.

The great advantage of our Catholic Faith is that it is not merely a form of

belief to be accepted. No, it shows this formula alive in a being of flesh and blood, Christ. You may follow Aristotle without knowing anything about Aristotle; you may follow Plato without knowing anything about Plato. It is not a matter of their person, it is a matter of their teaching. But the Holy Gospel is not merely a revelation of the teaching of Christ, it is the revelation of his person.

To believe, then, does not mean only adhering to a dead text, it means submission to a living person. In the very beginning of his Gospel St. John writes, "The Word was made flesh," and he immediately adds, "We have seen his glory." It is an accepted fact that abstract language will move no one. But put it in a well devised image, and it will live.

If Christ, for instance, had called us to the practice of poverty solely by his teaching in the Sermon on the Mount, "Blessed are the poor," few people would have sought happiness in poverty. Christ, however, lived a poor man, he was born poor, he died poor. It was more by his example than by his word that he drew St. Francis and St. Clare and a host of others to follow him so exactly. As Holy Scripture puts it, "He began to do and teach." The doing came before the teaching. His whole life is summed up in the words, "He did all things well."

So it is important to take stock of yourself and be certain that you are praising God by your "doing," your living, and not merely in thinking, speaking or writing. St. Clare's whole life, the very type of it, put her in the category of doing for God.

2. You also owe God direct praise. Flowers and animals please God by existing. So do we, but we should do it consciously. In fact all men have a special duty of conscious praise. You do this in praying in the proper manner.

Many think of prayer as petition only, or maybe they go as far as a thanksgiving. But petition is the lowest form of prayer, and thanksgiving is not the highest.



Praise is the highest form of prayer. But praise is worthwhile only if it is genuine. Sincere praise is a true appreciation of someone's work or his artistic effort. This is true in relation to God also. To be able to praise God, you must have some knowledge of what he is. It is foolish merely to run through words or phrases of praise and actually know nothing about the object you praise.

You are to praise God simply for being God—as the Gloria of Holy Mass puts it, “on account of your great glory.” In God is all that is good, all loveliness, all truth. He is the Infinite Ocean toward which flow the little streams that we know, giving back what really they got from him.

The prophet Isaiah was granted a vision of the angels adoring God. In the Temple one day, at the offering of the incense, he seemed to see the Lord God ‘sitting on a throne high and lifted up,’ and all the Temple was filled with angels attending him. Two seraphim stood there, one on each side. They had six wings, with two they covered their face in awe, and with two their feet. And they cried one to another Holy, holy, holy, is the Lord God of hosts, all the earth is full of his glory! At the sound of their voices the doorposts of the Temple were shaken, and the whole Temple was filled with the clouds of incense.

Adoration of God is the first business of the creature, even before service of God. Hence the feet of the seraphim (feet signify service) were veiled while they adored.

To praise God is to express your wonder and delight, appreciating him for what he is, as worthy of all love.

St. Francis of Assisi was the master of the praise of God. His Canticle of Brother Sun will convince you of this fact. The praise of God was developed into a real art by St. Francis. That was simply because he so loved the sun and the stars and all God's creatures for the way they reflected God's beauties and perfections.

This is the secret of the true praise of God. You must love the gifts of God, and lift up your heart to God, not only to thank him for them, but realizing that they come out from him, and that he is better than his gifts.

St. Clare was a ready pupil of St. Francis. His spirit pervaded her soul and it expanded in the love and praise of God. The more you understand the Franciscan spirit, the better will you be able to praise God.

You can and should join the Church in her praise of God through the holy Mass. The Gloria of the Mass is only one external expression of the praise given to God through the Mass. “We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory.”

You must enter thoroughly, fully conscious, into the sentiments of these words, and not be merely like the trees and the birds. In your mind and in your individual thoughts you are to give glory to God. Shower praise and gratitude on him for everything.

As the Psalmist says, “I will sing to my God as long as I shall be,” so must your desire be. Then when you reach Heaven, where the purpose of your existence shall be fulfilled, you will be absorbed in the glory of God.

Such an attitude brings peace into your soul now, for it gives you unity and simplicity, and drives out all confusion of mind. ●

#### *(Concluding page 290)*

Incarnation and the Redemption occupied so unique a place in his thoughts and that he was one of history's greatest lovers of Mary.

Prayer and poverty—the constructive, self-emptying poverty of St. Francis—do not let us believe there is any other way of arriving at order in our day. It is God's wisdom pitted against human conceit! ●



## QUESTIONS

*Was St. Clare the first to receive the Apostolic Blessing for the hour of death?*

—E. B.

The question refers to the plenary indulgence for the hour of death granted by the Holy Father in more or less direct manner under various circumstances through his blessing, the indulgence to take effect at the moment the soul takes leave of the body.

Of the Pope's blessing, "the Apostolic Blessing," for this purpose and with this effect Beringer says (Vol. I, 1020) that it has an early history. He then proceeds to cite "just a few examples." He cites first the indulgence given by Pope Gregory VII in 1075, by letter, to the bishop of Liège, and a similar one by the same pope in 1073 to Bishop Remigius of Lincoln. Next he cites the indulgence given to St. Clare by Pope Innocent IV in the 13th century. Then he goes on to say in the same paragraph:

"From this century forward plenary indulgences, especially the death indulgences, were granted on the part of Rome in a so-called 'confessional' letter to such as made a special request for it. . . ."

He adds that beginning with 1348 and Clement VI at the time of the Black Death, popes often gave the general faculty to the clergy of whole dioceses to administer the Apostolic Blessing to those afflicted with the plague.

And so eventually the modern practice developed.

Note again, the question is here of the Pope's blessing for the hour of death, not of his blessing given on occasion in person or through others to public gatherings to take effect immediately.

Note from the above the difference between the Pope giving the blessing directly by letter or in actual presence, and the Pope giving the blessing through the ministry of others. (1) In the cases

of the bishops or Liège and Lincoln cited above you have examples of the Pope giving the dying blessing of his own accord by letter. (2) In the case of St. Clare the blessing was given directly by the Pope actually present (she died in 1253). (3) Then follow cases where the indulgence was given by letter at the special request of petitioners. (4) Finally there are the pestilence cases, where general faculties were given to others to bestow the blessing in the Pope's name. In every case, however, we have only instances of early examples. As Beringer implies, they are typical examples, rather than the only examples, on record.

The most, therefore, that can be said of the St. Clare incident so far as Beringer is concerned, is this: it is an early example of the Pope in actual presence giving his blessing with a plenary indulgence at a person's deathbed—at best an accidental situation however unique.

This Apostolic Blessing with a plenary indulgence for the moment of death is given today regularly when the priest administers the Last Rites, less by privilege than by obligatory law of the Church, under Canon 468-2. Cf. (4) above.

A popular form of the Blessing is that under which visitors of the Holy Father present a special more or less ornate document requesting the blessing from him for themselves or their friends and families. Cf. (3) above.

In substantial source as well as effect the blessing does not differ from the plenary indulgence granted by the Holy Father for the moment of death for certain pious practices, such as certain prayers recited often, duly blessed objects worn, or societies joined.

Always reception of the sacraments so far as possible is presupposed, besides contrite invocation of the name of Jesus and acceptance of God's will. ●



# The Ordinary Life

The Tertiary in Public Life and Service, by **Mark Hegener O.F.M.**

When we talk about Tertiaries in public life and service, it is difficult not to get the impression that the work of the Tertiary is to be directed outwards. It is almost like the monk who was saying his office in a storm and rushed through it so that he "could start praying." We tend to divorce, we fail to integrate our life of action and our Catholic state in life.

In the August issue of the FORUM (p. 249) the editor quoted Pope Pius XII as saying, "Really it is difficult to draw an exact line of demarcation beyond which the lay apostolate properly so called begins. Ought we, for example find a place in it for the education given either by the mother of a family or by men and women teachers filled with holy zeal in the pursuit of their teaching profession? Or too, for the behavior of a reputable, frankly Catholic physician, whose conscience never compromises when the natural and Divine law are at stake and who with all the forces at his command draws the line in favor of the Christian dignity of the spouses where the sacred rights of their parenthood are concerned? Or, again, the action of a Catholic statesman toward a broad housing policy for the benefit of the less well-to-do?"

"Many would incline to the negative (i.e., say that this is not Catholic Action) in all such cases, seeing in them only the highly laudable but yet obligatory fulfilment of their state of life. We know nevertheless how powerful and irreplaceable for the good of souls is the value of such simple fulfilment of vocational duty on the part of millions and millions of conscientious exemplary faithful."

These are powerful words and a joy to my ears. I can read them over with relish, like enjoying a good movie for

the second time. This is what I have wanted to hear for years. It has always been said, but not quite so forcibly.

This is really the Tertiary apostolate properly so called: to perform conscientiously and consistently the duties of one's state in life. This highly laudable and at the same time obligatory fulfilment of the duties of one's state in life has made thunderous impact on the minds of men through holy members of the Third Order. I have taken the trouble to single out some Tertiaries whose anniversary of their "birth in Heaven" is observed in the months of June and July. I list them here with a brief comment. These are not all by any means, just a sprinkling; each month of the year has as many.

*June 7, 1925: Ven. Matt Talbot* of Dublin, day laborer (See FORUM, 1947, p. 99, Sot to Saint). *Our Sunday Visitor* recently called attention to Matt's sanctity and penitential life, stemming from his devotion to his Third Order rule. Thousands read about his holy life as a member of Third Order. Eddie Doherty, in his captivating veteran newspaperman's style, has just published (Bruce) a new book on Matt Talbot. The cause of this lumberyard worker, reformed drunkard, and penitential lover of Christ is the story of a man who took his Tertiary profession seriously and obtained the reward promised of eternal life.

*June 8, 1924: Edward Poppe*, Tertiary priest of the diocese of Ghent Belgium. The process of his beatification has been introduced. He studied the documents of Popes Leo XIII, Bl. Pius X and Benedict XV. Determined to make the Tertiary rule of life his own, he absorbed the Franciscan spirit of poverty and charity and lived, as did St. Francis, by the literal words of the Gospel. The Gospel was the subject of all his ser-

mons. He did much to make the Third Order known among his fellow diocesan priests.

*June 10, 1836: Andre Marie Ampère*, professor of physics and mathematics in Paris. Immortalized by his theory of magnetism; evolved the principles of electro-dynamics. The technical unit of electrical current named for him.

*June 12, 1871: Ven. James Wirth*, shoemaker, who together with the Ven. Anthony Weber, a tailor, established the Franciscan Brothers of Waldbreitbach in 1862. Their purpose in founding this congregation was to care for male patients in hospitals and to rehabilitate backward and exceptional children. They lived in Franciscan poverty and in complete dependence on God's bounty.

*June 7, 1535: St. Thomas More*, lord chancellor of England and martyr. With fierce faithfulness he held to the Faith in the face of almost impossible odds—when even churchmen saw their way clear to circumvent their conscience. His piety was genuine, not “put on.” From the deep wells of his faith there gushed up spurts of irrespressible humor, which endured even until he put his head on the block for the final ordeal. In him there was no bitterness, no contempt for the weaker ones, no self-pity on being cast aside by the king whom he had served so faithfully. His vision of the present life and of future glory was clear; no illusions clouded by self-importance.

*June 12, 1952: Cardinal Michael Faulhaber*, archbishop of Munich-Freising. He revealed his Franciscan soul especially in his last testament. In it he professed his loyalty to the Faith, love for the Roman Catholic Church and the Pope, and personal love and devotion to Christ crucified. Said he of his Third Order vocation: “God called me and placed me there. Not of course through any angelic decree that made it as plain as white and black. But just the same the combination of circumstances brought it about through the inner voice

during my best hours.”

*July 7, 1916: Reinhard Johannes Sorge*, killed in action in France during World War I, at 24 years old. Celebrated poet and apologist, he first had to disentangle himself from the ghost of Nietzsche before becoming a flamingly crusading Catholic. His wife, Susan, wrote his biography entitled *Our Way*. He was overwhelmed with the idea of communion with Divine life: “Yours is this life if you will only give yourself to Him; it fills you when you empty out all your self-will. O holy Lord, to be yours, to be next to you, to be with you, yes, to be in you!” Do not say that such a life was wasted, spoiled so young, cut off in the bloom. It had reached fulfillment as perhaps many a young man has today in the almost universal bloodshed which the world has witnessed twice in a generation. God grant that we shall have fulfilled our purpose and our life!

Women Third Order members may complain that I have selected no women saints, blessed, or even holy persons. Perhaps it is due to an unconscious masculine preference, but mostly because I found no fairly modern women represented in the months of June and July. Others? Oh yes. For one, think of St. Mary Frances of the Five Wounds (died October 6, 1791), a priest's housekeeper.

Our vocation as followers of St. Francis is to try to lead our ordinary life, the ordinary time, perfectly. That is the only way we shall be able to cope with a crisis when it arises. You cannot imagine St. Francis doing a sloppy job so that he could go off to pray or that he could have more time for his personal amusement. Nor did he spread his influence by trying to look religious or edify others by his behavior. That would have been quite contrary to the simplicity which dominated his life. He was just right, and his rightness influenced others as invisible rays do.

What we need is assurance and courage, and our order has plenty of models to give us that.





# Formation of Tertiary Youth

Discussion Guide on Perfection (10), by **Albert Nimeth O.F.M.**

1. In the office where this article is being written, there is a pressed rose in a frame between two pieces of glass. The Latin caption tells us that this rose is from the bush into which Francis hurled himself when he was severely tempted against purity. The story about this incident is an interesting sidelight on the life of St. Francis. On another occasion he fashioned some figures of snow and pointing to them said to himself, "Here are your wife and children. Now get busy and feed and clothe them." With that the temptation subsided. Whenever he held conversation with a woman, he was careful to practice the greatest custody of his eyes. Always aware of the weakness of his flesh, he would belittle the praise people heaped on him by saying, "It is still possible for me to take a wife." By that he meant that his victory over the demands of the flesh was not complete. These incidents teach us two things: first, St. Francis was not free from the temptations of the flesh, and second, he was ingenious in devising means to overcome these temptations. All of us suffer a similar fate and we have to be just as ingenious in vanquishing the enemy.

a) Find these incidents and similar ones in the life of St. Francis and fill in the details.

b) Do you recall any incidents in the lives of other saints showing how they combated the demands of the flesh?

2. One of the first things we have to do to preserve purity is learn how to blush again. By that I mean, we have to cultivate the sense of modesty. Modesty is not the same as purity. Rather it is the vanguard of purity. It watches at the outposts and sounds the alarm when the enemy is approaching. Modesty

governs the senses and is alive to the dangers of sense indulgence. It has to do mainly with external actions. It is really good manners following good morals. It is the proper behavior of one that wishes to preserve himself from the allurements of the flesh. It is the avoidance of any act that will be in self or in others an incitement to lust. Modesty of act is expressed by the reasonable concealment of those parts of the body the exposure of which might be an occasion of lustful desires. Modesty of the eyes is practiced by abstaining from dangerous curiosity. Modesty of speech consists in refraining from all suggestive expressions. If we have strong and alert guards at the outposts, it will be impossible for the enemy to launch a successful attack. If modesty is dead, impurity will be at our gate constantly.

a) What about the Legion of Decency? What principles does it use in classifying movies? How stringent are its conclusions? Keep a recent list ready at hand.

b) What do you think about S.D.S., the "Fighting 69th"?

3. One of the greatest treacheries to a life of purity is an undisciplined mind.

We have to keep a strict watch over our thought life. To help, let us establish some principles. It can happen that thoughts arise spontaneously. The mere fact that they are in our mind does not make them sinful. They may be present for some time before they take on the nature of sin. The crucial moment comes when our conscience begins to wave the danger signal telling us that some intruder has entered. If at that moment we take immediate steps to banish the thought, there is no sin. In fact we are

practicing virtue. If our efforts to banish the thought are half-hearted, we are not entirely free from sin. Half-resistance is tantamount to half-consent. If after the danger signal has been sounded we keep the thought in mind, cultivate it and deliberately enhance it, we are guilty of serious sin.

a) Why is it important to control our thoughts?

b) What are the three elements of a mortal sin? What are the effects of serious sin?

4. If an evil thought assails us, it is foolish to fight it head on. It would be like trying to fight with an octopus. There are too many things to watch. It is insidious. We ought to react toward a bad thought as a woman reacts toward a mouse—run! Fortunately we have a one-track mind. By that I mean we can think of only one thing at a time. That gives us our clue to handling the problem. We ought to have on tap in the pigeon holes of our memory something that will hold our interest. It may be something humorous or something tragic; it may be a hobby, an ambition, a sports event. Whatever it is, let it be something that can absorb the attention. Then, just as soon as the red flag is raised, turn to this subject. Because the mind is made as it is, the bad thought must yield ground. The important point to remember is that we have to act with dispatch. There is danger in delay. Bad thoughts are like stones rolling down hill—they gather momentum as they roll. If we dillydally with a bad thought, it is going to gather momentum. The trick is to stop it before it gets a chance to get started.

a) Do you think a person can harbor more than one thought at a time? Do you think that if we became more convinced of what is called a one-track mind, we would be more confident about overcoming bad thoughts?

b) Can you suggest any other effective means of overcoming such thoughts?

5. Another avenue of temptation that has to be carefully watched is reading. Today there is an almost insatiable yen for electric reading matter—the kind

that gives a shock. Bookstands are littered with the trash. Experience tells us that whenever a book of this objectionable nature is read, the matter has a tendency to cling to the mind. It is hard to shake loose. It keeps coming back to bother us, sometimes in course of the most sacred moments. If we know that that is what is liable to happen, isn't it by far a wiser policy not to expose ourselves to the danger? There is so precious little time for reading even worthwhile books, that it is a crime to waste time on trash. Besides, the Third Order rule is definite on the point: "Let them not allow books or publications that are a menace to virtue, to be brought into their homes, or to be read by those under their care."

a) Read Father Lord's "What is Decent Literature."

b) What do you know about NODL? Trace its history and purpose. What can your group do in your community to promote the cause?

c) Prepare a list of books that you believe will benefit the people who form your study circle. As new books are published, why not pass the word along to others?

6. Finally, if we are in earnest about preserving purity, we have to choose our companions with care. Put one rotten apple in a barrel with a hundred good ones and in no time the entire barrelful will become rotten. The same principle holds regarding human relations. It takes only one to foul up a whole group. The story is told that one day a prefect of discipline was looking out of the window during recreation period and noticed a group of boys engaged in a lively conversation. He also noticed a group of devils flitting impatiently from boy to boy trying to lead them into sin. Presently another boy joined the group. No sooner had he mingled with the boys than the devils left. Later it was revealed to the prefect why the devils left when the newcomer arrived: he was so foul-mouthed and filthy-minded that he could not enter a conversation without dragging it down to the gutter. The



devils knew that he would do their job for them, so they left in search of other prey. It is only a story, but how many times it is enacted in real life. That is why a wise choice of companions is so important.

a) What qualities ought one to look

for in his companions? What principles ought to guide a person in accepting or requesting a date?

b) Do you have any technique in handling a person who insists on besmirching the conversation? How effective has it been? ●

## The Hour Is Eight

Release from the Office of The Hour of St. Francis

Seven hundred years ago St. Francis of Assisi had a dream. With his eyes wide open to the miseries of men, he dreamed in his heart. He saw that all the sorrows of the world sprang from the failure of God's children to live according to the Gospel of Christ. He realized that many Christians had only a faint idea of what Christ really taught, the heretics had only a garbled notion, the pagans none at all.

St. Francis wanted to tell them all the truth. He used every means at his command to make them know Christ and therefore be willing to follow him. St. Francis preached to the people in churches and by the roadside. He walked back and forth across Italy until his feet would no longer carry him. He rode a donkey until he fell exhausted from its back. Once he even stowed away on a ship in order to reach the pagans of the Holy Land.

St. Francis in Heaven today is even more deeply interested in his brothers on earth, and he is still working for them. He has taken the mechanical devices of the atomic age and pressed them into the service of God. Seven years ago he took over radio with his own program, The Hour of St. Francis. He also has his eye on television, but today radio is still reaching places where television has not started to penetrate.

St. Francis, through the microphone, has seen his dream come true. His voice is reaching corners of the Globe where his eager feet never could have carried him. From the regions of the North Pole to the Land Down Under, from California to India, St. Francis is spreading his mes-

sage of peace in the heart, in the home, in the world. He is inspiring millions of Catholics, who write letters like the following:

"I listen with great interest and real spiritual profit to your broadcast of The Hour of St. Francis every Sunday morning. I would like to have a copy of the broadcast of last Sunday, to use at intervals to check how I am measuring up, how well I am attuned to the ideal for which we hope we are striving."

"The program, The Hour of St. Francis, has been a big factor in my wife's return to her duty as a Catholic, and I am very thankful to St. Francis and your efforts in presenting these programs."

St. Francis is bringing to the door of the Faith countless numbers of non-Catholics, who lose their feeling of strangeness once they recognize their old friend, St. Francis of Assisi, the man everybody loves. Letters like these come from ministers and members of their congregations:

"Thank you for the copy of Our Lady of the Americas, which I enjoyed so very much when I heard it. I am sincerely interested in anything about St. Francis and the good that continues through the centuries because of him."

"I received The Last Christian script this noon, and reading it reminded me of your inspiring broadcast of the same. I am not a Catholic, but I am a regular member of the Episcopal congregation in our town, and your program went straight to my heart."

The world still has its pagans, and they still listen to St. Francis:

"I've lost all faith in the human race, and to learn there is really some one like you people, is a shock. My husband and I are lost. I'm asking for guidance and something to hold on to. There is surely

something in this life for people like me."

St. Francis had a dream. He passed on the hope of its fulfilment to his Friars and the members of his Third Order. For seven years they have been making his dream come true, in *The Hour of St. Francis*. ●



## BOOKS

*The Life and Writings of St. Clare of Assisi*, by Ignatius Brady O.F.M., comprises, in translation, a number of items relative to St. Clare. First in the collection is *The Legend of St. Clare* by Thomas of Celano. Then follow *St. Clare's Rule*, her Testament, five letters by her, and her blessing to Bl. Agnes of Prague. A third section comprises certain documents relative to the saint, embracing the Papal grant of Seraphic Poverty, the bull of the saint's canonization, and three letters written to her. Finally there are eight studies on topics pertaining to her, freely adapted from the German of Lothar Hardick O.F.M. In addition, there are 14 pages of introductory matter and 24 pages of tables and explanatory notes.

It is good to have this classic material available in compact form—and from the hand of an author that appreciates the need of exact texts. Translations presented to the English-speaking public so often suffer from such serious inaccuracy as to be rather adaptations, and faulty ones at that. Needless to say, matter of that sort serves no scientific purpose, but leaves the user under the necessity of going to the originals for dependable orientation. The explanatory notes accompanying the present work are a great help toward grasping the sense and the context of the difficult Latin originals as well as in reconciling seeming discrepancies with other known facts.

Special thanks are due Fr. Ignatius for including the Hardick studies in his book: they point the way to fuller appraisal of the significance of St. Clare in the Franciscan movement. Indeed to a large por-

tion of the public they will seem the most satisfying section of the book. In any case, they, with the material presented in the source texts (to which might have been added the acta of the cause of canonization), may well serve as the inspiration and foundation for further works on this truly great woman, in the field of belles-lettres and dramatic art no less than in point of an acceptable modern biography of the saint, who, to cite Pope Pius XII's *Proximo mense Augusto*, was the foremost associate of St. Francis and his mediator of Divine mercy. 190 pages, \$2.75. The Franciscan Institute. ●

Few men have approached their specific task better equipped for it than Dr. Francis B. Steck O.F.M. in translating and annotating Motolinia's *History of the Indians of New Spain*. Motolinia's work is fundamental to the study of Spanish-American history, and that is a vaster field by far and is gradually but surely proving a more important field than Anglo-American history so far as history means culture rather than economic warfare and war. A 70-page introduction by Dr. Steck, a masterpiece in itself, tells of the life and work of Motolinia, one of the famous "Twelve Apostles" who in 1523 were selected to head Franciscan mission work in Mexico. Then follows the task of translating Motolinia's difficult 16th century Spanish, difficult in itself as well as for the problems of style and matter presented. The translator made it a point of conscience to convey exactly and fully what the text presented, with no subterfuge adaptations or omissions on this or that pretext where the text might seem too



difficult. He was aided by a tremendous fund of pertinent historical lore gleaned over a lifetime of research and teaching in the field at college and university levels. Current footnotes explain terms and difficulties occurring in the text. The translator proves to be an eminent scholar in the English language as well as in the history and language bound up with the original volume. The result is an evenly flowing recital, with little about its dress to indicate its foreign origin, and still less to disturb the reader's absorption in what is highly interesting subject matter in its own right. As to the latter, you may indeed look far and wide in current mission narratives to find anything quite as fascinating from the point of human interest. 378 pages, nine rare historic illustrations, a fine specimen of the bookmaker's art. \$6.50. Academy of American Franciscan History. ●

Carl Hertzog of the Texas Western Press, El Paso, Texas, is the publisher of a de luxe volume entitled *The Spanish Heritage of the Southwest*. Not a big volume by page contents—only 36 pages (9 x 12) all told, but something to warm the heart of a book lover from the artistic viewpoint. Briefly, there are 12 original full-page pencil drawings by Jose Cisneros, representing as many cultural features of New Spain, each faced with an appropriate title and thumbnail narrative by Francis Fugate. The narrative here and there in the introductory matter stresses the earliness and the humanitarian to say Christian character of the Spanish conquest: "The Spaniards did not eliminate the Indians, pushing them back from a beachhead of European civilization. The Spaniards taught the natives and fused with the new land. They intermarried and created a new race." There is a frontispiece picture map, tracing the routes of Cabeza de Vaca and Coronado. Paper, type (hand set), and jacket are carefully relevant and the cover paper design was obtained by making prints from an adobe, the mud, straw and pebbles creating the texture. Franciscan Herald and FORUM is flattered to be the recipient of a copy from among the 525

copies making up the first edition (1952) of the work. ●

A further number in artistic Franciscana is *Song of the Sun* based on the Canticle of Brother Sun. Taking Matthew Arnold's rendition as the basis, Elizabeth Orton Jones has selected eight passages from the Canticle, illustrating them with fanciful paintings framed in arabesques. The subject is a little overalled lad with his collie and kitten adventuring in nature and learning to raise his mind from God's creation to God the Creator. End papers and pictures are in many colors and hues. Ostensibly for children, like other work of the artist, but it would be a blasé adult indeed that did not give the book many a second look. In all, eleven (7¼ x 9) pictures and fifteen text pages. With Christmas ahead, a seasonable thought. \$2.25. Macmillan. ●

*The Life of Archbishop Ireland* by Msgr. James H. Moynihan of the St. Paul see is called a "definitive" biography of its illustrious subject. As usual in such cases, time will have to prove how final the work is. But if there may be doubts on that score, there can be no doubt that we have here an outstanding monument to a great churchman, whom history even now seems to be treating with greater reverence than his contemporaries did. Indeed, the farther his day recedes, the more frank is the admiration for him. So much, we believe, can be said notwithstanding the fact that there are doubtless many who believe we are still too close to certain issues raised in the archbishop's lifetime for the final calm word to be said about the men and the issues involved. And to say so much, is to indicate that the reader will find spiritual adventure aplenty in the life. Actually, the reader is thrown into the very midst of events in Church and State both abroad and at home in those strenuous years from 1838 to 1918, which constitute the life span of John Ireland. Not everything that we do today is the last word in inspired, well directed activity; and not everything that the generations before us did, was mere brick-and-mortar construction of churches and schools. We shall do well if we carry

on with half the vigorous idealism which animated the leaders of yesteryear—if we succeed in conserving and enlarging the spiritual heritage their effort has left us. In any event, there is more to see in them than errors to avoid! 460 pages, \$5.00. Harper. ●

The 1952 Gabriel Richard lecture at Loyola University, New Orleans, given by George N. Schuster, appears as a special publication *Cultural Cooperation and the Peace*. Dr. Schuster considers the aims, successes and failures of UNESCO. While misjudgments and materialistic misdirection on the part of its founders have disillusioned many, the author believes that there are excellent prospects for its aiding the future of the world. 80 pages, \$2.75. Bruce. ●

Not too well presented in language and makeup is *First Victims of Communism*, a white book on the religious persecution in Ukraine, a section of old Russia extending north and northwest from the Black Sea, the largest third of which today constitutes the Soviet Socialist Republic of Ukraine. It is a story of systematic gradual ruthless destruction of Ukraine as a political unit, of its predominant class of landowners, and of the Ukrainian individual, ending with relentless warfare both against the Ukrainian Orthodox Church and against the Catholic Church, all from 1925 to 1941. Published by a group of Ukrainian Catholic priests resident in Rome. Paper cover, 120 pages. ●

*Love is My Vocation*, by convert Tom Clarkson, is subtitled "an imaginative story of St. Therese of Lisieux." It endeavors to recreate the world of everyday France in which Therese moved as a child and then as a nun, while a third part shows the saint preparing for her work hereafter when she passes through the portals of eternity—chiefly her work as a missionary. No danger of any distorted notions of the saint's life—the facts stand out clearly enough. What the author does, is create a setting for the facts, and give a sort of philosophy of the Little Flower's life, to explain how she came to be and do what we the world now admires and

venerates in her. 215 pages, \$3.00. Farrar Straus Young. ●

*Shepherd's Tartan* is by Dominican Sr. Mary Jean Dorcy. It is a book on convent life from the inside. If you think it is a far cry from the family tartan to the Dominican white, you may find it is just as far a cry from your idea of the life to the reality of it. But here you go step by step into the postulate and the novitiate, and the first and the final vows, and the work (in this case teaching), and on to the ideals, till you have made the pilgrimage to Walsingham with Mary's shrine in your heart for life and beyond. Somewhere along the line of her ancestry Sister Mary Jean has picked up the fairy strain of humor, and if her teaching is like her writing, this writer can see how her classes must be all attention if only not to miss the fun. But they must get the idea too—and it them! This is not a book to discourage vocations! 180 pages, \$2.50. Sheed & Ward. ●

*The Making of a Moron*, by Niall Brennan, is something on the satirical side, castigating the tendencies of modern industry and business so far as they affect the mental and moral condition especially of the employees. The author has made himself the guinea pig of a series of economic experiments in employment, from unskilled labor on through the whole gamut upward to the white-collar job level. What he has to say of the condition and prospects of both employer and employee is not flattering to the modern ego. It began with a world war measure sanctioned if not advocated by his (Australian) government, under which a group of subnormal teen-agers proved as successful to say the least as their more privileged co-workers in such work as modern industry has to offer. The author's hope for a more human and humane world is a spirit generated not by dominating quick turnover methods but by the normal object of man in this life, which is the service of God by prayer, work and charity—work as a vocation! 190 pages, \$2.50. Sheed & Ward. ●

*The Shadows of the Images*, by Wm. E. Barrett, is a novel for the mature, a work



of eminent literary ability and artistry, portraying in effect little less than original sin's conflict in the heart of man for the emergence of the image of God or the image of the Rebel and Adversary. Two brothers and their respective woman companions are the carriers of the action. The issue is between sophisticated indulgence

of the ego on one side, and on the other the less glamorous path of fidelity and duty, in their effects on the individual and his world. The author seldom weakens in his development of the theme—almost uniform high quality human insight, a bit sultry here and there, and at the last shockingly drastic in meting out poetic justice. 540 pages, \$3.95. Doubleday. ●

## THIS IS THE SPIRIT

(Concluding page 300)

ingmen, always ready for their defense. If anybody cast up to him their lack of moderation, he would retort with spirit: "If some of them are lacking in behavior, the lot of them are good, and we must not deprive that lot of a large measure of welfare. There are culprits in every rank of society; why throw stones at the lowly?"

A Vincent de Paul man, he did more than help the poor materially; he had a way of getting his clients to love and respect the charity Christ came to enkindle on earth. Shortly before his death he went to visit an unfortunate sick lady; he sat down at the wretched bedside, suppressing, sensitive as he was, any natural repugnance, and chatted with her on easy terms. "He was a good man," said the patient all in tears, when presently she heard of his death.

*The Tertiary*: "I love the Third Order, and I owe a great deal to it, for it has led me to daily Mass and Communion. In activity one has to establish the proper order: the interior life comes first, and so the Third Order takes the first place with me, since it is the source of my life of consecration to Christ. Then comes charitable work and Catholic Action. The ideal of St. Francis is just made to be lived by married people. . . . If we realized our Franciscan ideal, we should be perfect spouses. I hope at some near future day to introduce all of my family to St. Francis, but I want to wait for the hour of grace. I like my children to act freely and without constraint in this regard."

So he explained to the director of his fraternity. He went on: "By our devo-

tion to our priests and our zeal in good works we have to show that St. Francis makes us the best and most respectful aides of our parish priests."

He wrote his director, following a retreat a few months before his death: "I have dreams of a new life. After this retreat I would like to go out into the city streets, as St. Francis did, and tell all the passersby how good God is and what need there is of doing penance to escape his judgment. This year will be marked by the Cross for me; I have a presentiment of it. I will pour out the depth of my heart to you. Before the Blessed Sacrament exposed, under an irresistible impulse of grace, I have offered myself as a victim to the merciful love of God. This generation has need of reparation. If God calls on me to sacrifice everything, I am ready for it. Tell people and tell them over and over again what communion in the spiritual treasury of the great Franciscan family does for a person."

Some months later, Jean Souchon went home to his heavenly Father (as nearly as this writer can calculate, it was in 1944, and he was not much above the age of St. Francis at the time—44).

Two sentences pretty well sum up the Franciscan life of Jean Souchon after what we record just above. There were the words of one of his daughters: "I do not recall that he ever failed against charity. He would always find an excuse, and when the wrong was too evident, he said nothing at all."

And there were the words of his wife: "We never went to sleep on any misunderstanding." ●



## ITEMS of INTEREST

Among causes of beatification advanced in Rome by recent decree (Dec. 23, 1952) is that of Capuchin Fr. Victricius Weiss of Eggenfelden Bavaria. His life spanned nearly 82 years, from Dec. 18, 1842 to October 8, 1924. He was the son of a deeply religious surgeon.

After brilliant studies, he was ordained in 1866 and began a distinguished career as a professor of theology at Freising seminary. But love of the interior life induced him, at 33, to enter the Capuchin order (1875). There he distinguished himself so much by learning, administrative ability and sterling piety that he was elected minister of the Bavarian province for five different terms.

One of his prayers was as follows:

"I consecrate myself to the Sacred Heart of Jesus. With my hidden Jesus I wish to remain unknown, misrepresented and despised. I want to be crucified body and soul with my crucified Savior, in order to atone in some way for the insults rendered him in the most holy Sacrament of the Altar. I want to rejoice with my glorified Jesus because he can no longer suffer. But I can suffer. I want to offer up all my sufferings for the intentions of his Sacred Heart."

After years of activity, distinguished by the promotion of missionary enterprise in Greece, Romania, Chile and Peru, he retired to the friary of Vilsbiburg in Bavaria (1908). The next sixteen years of his life witnessed a striking realization of the sentiments expressed in the above prayer so far as suffering is concerned. Deafness, sleeplessness, body sores, and spiritual dryness and desolation joined with old age and difficulties in association with others, to make his life a crucifixion indeed. All of it, however, only availed to unfold his noble soul at its best.

*Poverello's Round Table* recalls his memory under date of October 11. Cf. AAS for June 30, 1953, p. 427. ●

The central committee for the celebrations of the seventh centenary of St.

Clare at the basilica of Santa Chiara, Assisi, calls on all persons bearing the name of Clare to have their name inscribed on a special register to be placed on the tomb of the saint. No distinction seems to be made as between the names given at Baptism or at entry in a religious community, or even the family name of Clare in its several forms (Clair, Claire, St. Claire, etc.)

We suggest that fraternities of the Third Order severally gather up all their Clare names and send them to Comitato Centrale, c/o Monastero di Santa Chiara, Assisi Italy.

The purpose is clear. Nothing demonstrates the devotion of one person for another more than naming himself and his for the object of his devotion. And nothing pleases a person more than having his name thus perpetuated; the person named becomes a favorite of the person whose name he bears. Placing the names of all Clares at the tomb of St. Clare is a mark of honor to her and a plea to her to be specially gracious to these clients of hers. ●

Further events in the St. Clare centenary celebrations are:

September 17, feast of the Stigmata of St. Francis, solemn commemoration at San Francesco basilica of the canonization of St. Stanislaus, bishop of Krakow, martyred in 1079 for rebuking the lechery of his king. St. Stanislaus was canonized at San Francesco by Innocent IV on September 17, 1253, a month after the death of St. Clare and four months after the dedication of San Francesco. Interesting about St. Stanislaus (feast May 8) is the fact that he was born after his parents had remained childless for thirty years.

September 23, at the basilica of St. Clare, special ceremonies commemorating the finding and certifying of St. Clare's body August 23 to September 23, 1850. Entombed in 1260 in new Santa Chiara built by order of Pope Alexander IV (who



canonized her in 1255), St. Clare's body had been lost to memory until Pope Pius IX gave permission for explorations beneath the church. A crypt was constructed for the remains. On October 3, 1872, it was dedicated by the archbishop of Perugia, Cardinal Joachim Pecci, the later Pope Leo XIII.

September 24, the solemn novena of St. Francis will begin at San Francesco and end at St. Mary's of the Portiuncula. An exposition of writings ancient and modern on St. Clare is to open that day, to last till October 31. Music on Franciscan themes will be performed by an Umbrian organization, including perhaps a hoped for new oratorio on St. Clare.

October 3, vigil of St. Francis, inauguration of the new piazza facing the basilica of the Portiuncula. Followed by the Transitus ceremonies, commemorating the death of St. Francis at the Portiuncula.

October 4, before the solemnity in the lower church of San Francesco, commemoration of the lament of St. Clare over the remains of St. Francis on the morning of October 4, 1226, with ceremonial reading of the respective passage from the Legend of Thomas of Celano. Presentation of the votive oil by a chosen representative in the name of Italy's various political subdivisions.

November 15, a Sunday, commemoration of the death of St. Agnes Favaroni, bodily sister of St. Clare. She had followed St. Clare to the convent just sixteen days after Clare's elopement to her Divine Spouse in 1212. She died November 16, 1253, a little over three months after St. Clare's death.

The solemn termination of "St. Clare Year" is scheduled for December 31, at the basilica of Santa Chiara.

*Tertius Ordo* for March 1953, p. 7ff. carries an important restriction on facul-

ties hitherto granted the so-called Priest Adorer society connected with the Congregation of the Priests of the Blessed Sacrament (S.S.S.)

Faculties heretofore read that the Priest Adorers, *servatis servandis*, could receive members and even establish fraternities of the Third Order. The faculties ran for ten-year periods from November 1922 on.

Now, however, when renewal was requested November 18, 1952, the faculty to establish fraternities was excluded except for Priest Adorers who have heretofore been in possession of the faculty. Therefore, members of the Priest Adorer society received after that term do indeed have the faculty to receive members in the Third Order but not to establish and direct fraternities—the latter faculty they must obtain from competent authority of the First or the Third Order Regular by the usual process.

We have had occasion to point out before that faculties of the kind enjoyed by members of certain clerical societies derive to them from similar grants on the part of Franciscan authorities, leaving the holders subject to the prescriptions of Canon Law in the matter. The faculties of the Priest Adorers in question here, came to them originally from Most Rev. Fr. General Bernard of Andermatt O.F.M. Cap. June 24, 1894. In keeping with the letter and spirit of the Code, the faculties, as we have said, were made temporary in 1922. They are now further restricted as above by the same authority. ●

With the centenary of the dogma of the Immaculate Conception at hand (1954), attention is being focused more and more intently on Pope Pius IX, the saintly Tertiary pope who proclaimed the dogma. It is not generally known that the cause of his beatification is pending and that the process has received a new impetus with

## LO, THE POOR CONSUMER!

How can you tell the difference between an old chicken and a young one?

By the teeth.

Teeth? Chickens don't have teeth.

No, but I have.



the approach of the Immaculate Conception centenary.

The vast spiritual achievements of Pius IX's long reign of nearly 32 years, his sufferings on behalf of the Church and the Faith, and his personal holiness would seem to make his beatification likely at this time, though of course that is for Mother Church to determine. ●

Recent developments in India may not seem too favorable to the Church. One can only hope and pray that the atmosphere there and elsewhere in Asia, indeed almost everywhere in the world, will clear up.

A recent number of *Everybody's St. Anthony*, published by the Friars Minor of Pakistan, told of the fortunes of the Friars there in the centuries since Fr. John of Montecorvino landed at Mylapore in 1292. Fr. John later became the first archbishop of Peking China (died in 1328). He was the first of the many missionaries who were to land in India in subsequent centuries. When in 1542 St. Francis Xavier arrived at Goa, a Franciscan archbishop, Fr. John of Albuquerque, received him there, and the order at the time possessed 11 friaries, 3 colleges, and 80 residences in a region extending from East Africa to Singapore. In 1597 India gave its first martyr saint to the Church, Brother Gonsalvo Garcia, one of the companions of St. Peter Baptist of Japan. Strangely, the earliest American born person to die a saint also was a martyr companion of St. Peter Baptist, cleric Fr. Philip of Jesus of Mexico.

An independent province for India was set up in 1612, dedicated to St. Thomas the Apostle. A second province was set up in 1622 dedicated to the Mother of God. At the time there were 400 Friars Minor in India in about 160 houses.

In the age of Masonic secularizations, the Portuguese government, then dominant in India, suppressed the order there (1834), and it was nearly a hundred years, 1925, before they returned, to form

the now flourishing mission of Bellary, now a diocesan see with Fr. John Forest Hogan O.F.M. at its first bishop. A similarly flourishing mission was opened by the Dutch Friars at Karachi in 1934, the centenary of the suppression. Karachi is now an archdiocesan see, presided over by Most Rev. Alcuin van Miltenburg, O.F.M., who is also the Apostolic Delegate to Pakistan.

Actually today all the branches of the First Order, along with the Second Order and the Third Order Regular are represented in India, with several congregations of Franciscan Sisters and Brothers. Mother Mary of the Passion Chappotin had her first experiences as a religious in India, prior to founding her now worldwide congregation of the Franciscan Missionaries of Mary in 1875. ●

October 7 is the 35th anniversary of the death of the servant of God Joseph Toniolo, still another Tertiary university professor to bid for the honors of the altar. The Apostolic process of his beatification was begun at Pisa, December 10, 1951. It is being promoted in a special manner by the Catholic Action group of Milan's University of the Sacred Heart.

Joseph Toniolo was born at Treviso March 7, 1845 and died October 7, 1918, therefore at 73. He was eminent among Italian intellectuals who made it their task to replace the utilitarian, individualist economy of the day with principles based on the Faith and sound morals. As professor of political economy at the University of Pisa he wrote numerous volumes now collected and published in Vatican City.

The late Cardinal Maffi said of him:

"Great in learning, he lived by faith to a high degree. Searching for social justice among statistics, he rose valiantly to sublime ideals, leaving us as a heritage for example and imitation a life of goodness, piety and labor, a life which touched the earth lightly while it was all of Heaven, a continuous, fervid aspiration to God." ●



## CALENDAR OF PLENARY INDULGENCES

October

1. Guardian Angels\*
3. Vigil of St. Francis. Fast for the Order.)
4. St. Francis.—G.A. and P.I.
5. All Souls of the Order—Cap. (Conv. Nov. 3, Fran. Dec. 2).
6. St. Mary Frances V. 3 Or.
10. Sts. Daniel and Comp. M. 1 Or.
12. St. Seraphin C. 1 Or.
19. St. Peter of Alcantara C. 1 Or.
25. Christ the King
26. Bl. Bonaventure of Potenza C. 1 Or.
30. Bl. Angelo of Acri C. 1 Or.

## OBITUARY

**Your prayers are requested for the repose of the souls of the following departed members of the three Orders of St. Francis:**

Most Rev. Fr. General Bede Hess O.F.M. Conv.

Rev. Adolph J. Klink, Milwaukee.

Fr. Werner Krause (3)

Sr. M. Gonsalva Hunt (81), Sr. M. Lucida Konicek (81), Sr. M. Concordia Baum (91), Sr. M. Flavia Glier (81), Sr. M. Leutfrida Keifer (81), Sr. M. Eugenia Chonka (70).

Numbers of Sisters communities according to the Official Catholic Directory.

**Brooklyn:** Maria McDermott, Mary Lawton, Cath. Pacuta, Mary Toomey, Belinda Stebins, Nellie Connolly—**Chicago:** Thomas McNally, Marg. Kearns, Bridget McDonnell, Anne O'Malley, Lyda Shea, Cath. Grindell, Bridget Maloney — **Cincinnati:** Rose Tebbe, Charlotte McCarthy, Caroline Richter, Frances Straub—**Cleveland:** Rose Piazza — **Detroit:** Frank La Buda, Mary Martin, Mary Smith, Francis Zagajewski—**Milwaukee:** Mary Josten — **New Orleans:** Juliet Reeves—**New York:** John Drought, Gladys Spears, Mary Dougherty, Alice Conway, Teresa Donnelly—**Pittsburgh:** Joseph Wagner, Bibiana Aland, Mrs. Roman Beck, Ada Kunz—**St. Louis:** John Rooney, Marg. Pauly — **Terre Haute:** Anna Muehlbauer, Mary O'Brien.

Deadline the 28th of the month.



Put **THE FORUM** on your mailing list for current Obituary notices of your community or Fraternity: **THE FORUM**, 5045 S. Laflin Street, Chicago 9, Illinois

**Sexton**  
*Quality Foods*



**Always the choice  
of the expert chef**

**S**EXTON Mince Meat repeatedly wins in comparative tests proving there is no finer Mince Meat. You too can have the best. Better grocers have it.

John Sexton & Co., Sexton Square, Chicago, Ill.

# 1954 FRANCISCAN ART CALENDAR



The cover picture of this beautiful calendar, pictures St. Francis in one of his happiest poses — overwhelmed with joy and song he picks up two sticks and pretends to play a violin as he sings his Canticle of the Creatures.

Third Order Features on each page.

Inquire about special imprint orders.

Full rich colors — 35c each  
Quantity prices

ORDER NOW

## NEW BOOKS

**THE MILITANT LIFE** by Stephane Joseph Piat O.F.M., transl. by James Meyer O.F.M.

"This important book by a veteran of the home missions in Lille and Paris gives spiritual and technical advice to all Catholics who, knowing, living, radiating Christ, fulfill the priestly ideal of the militant and the witness. Its crammed chapters illuminate the problems and the methods of all, both priests and laymen, who in teaching, in religious and charitable work, in Catholic Action, in the occupational apostolate or in civic pursuits, have in mind the ultimate aim of giving Christ back to souls and souls back to Christ."—*America*, July 25, 1953.

\$2.75

**THE HOUR OF ST. FRANCIS** by Reinhold Schneider, transl. by James Meyer O.F.M.

"The events of Francis' life are familiar to most of us, and they are of course all there in Mr. Schneider's book. But Mr. Schneider does not describe; neither does he rhapsodize. He is far removed from the cut and dried historian as he is from the sentimentalist. Everything unfolds simply, from within. This is not a book about St. Francis. It is St. Francis . . . —*Claire Hutchet Bishop in Commonweal*, June 12, 1953.

\$1.75



## FRANCISCAN HERALD PRESS

5045 S. Laflin Street

Chicago 9, Illinois